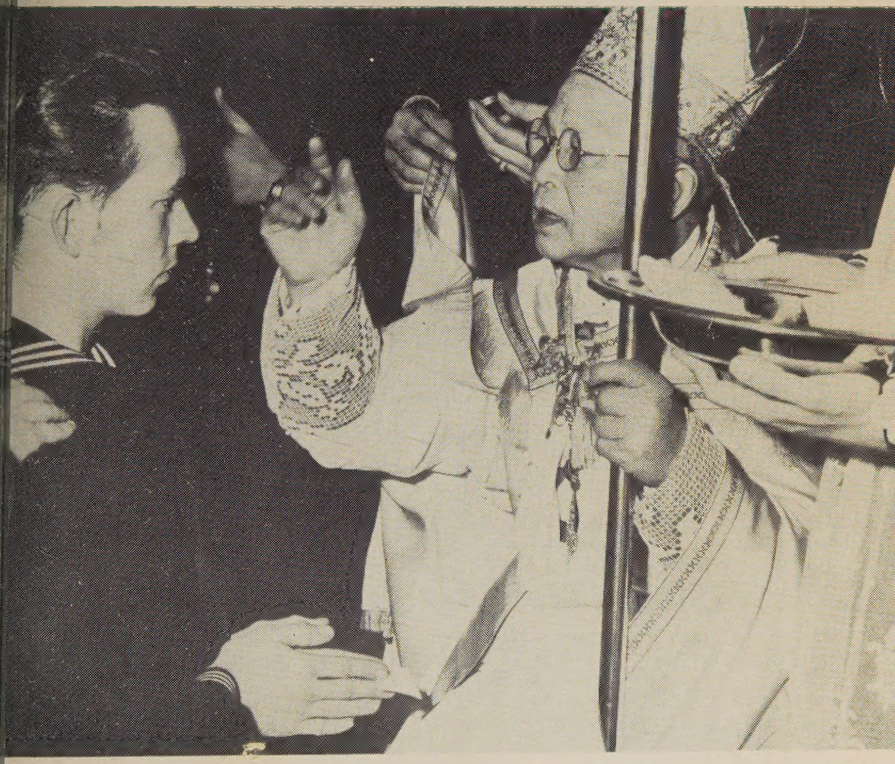
The Priest

Edited By Priests For Priests



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For Your Information

A warning against changes or omissions in liturgical books has been issued by the Supreme Sacred Congregation of the Holy Office.

The Holy Office also admonished against the omission of part of the formula for the consecration of the wine in the Mass in a particular liturgical work which was not identified. The congregation noted only that the omission occurred in a book in one of the modern languages.

The text of the Holy Office document reads:

"It has come to the notice of this Supreme Sacred Congregation that the words 'mysterium fidei' in the formula for the consecration of the chalice in the new ordo for Holy Week have been omitted in its translation into one of the modern languages.

"It has further been reported that some priests omit these words in consecrating the chalice.

"Therefore this Supreme Congregation warns that it is execrable to change, multilate or interpolate the editions of the liturgical books in such sacred matters (canon 1399, paragraph 19).

"Consequently, bishops, in applying the warning of the Holy Of-

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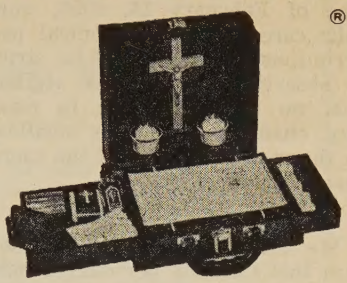

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fice of February 14, 1958, must take care that the canonical prescriptions on divine cult be strictly observed and must be vigilant that no one may dare to make any changes, even the smallest, in the matter or form of the sacraments."

* * *

We are told by NC-News Service that Catholic personages have received appeals for a contribution to a non-sectarian Shrine to George Washington Carver, to be built near the Carver birthplace at Diamond, Missouri.

The appeals came from the Crusade for Understanding, which gave an address of 422 Washington Building, Washington, D.C., and stated that there would be a memorial window to the late Cardinal Stritch in the shrine.

Inquiries at the Washington Building, which is located in the heart of downtown Washington, failed to reveal knowledge of the Crusade for Understanding. Room 422 is occupied by an answering service, where it was said the Crusade had not been heard of there. The superintendent of the building said she had no knowledge of the Crusade for Understanding ever having been a tenant in the building.

A letter addressed to the Crusade for Understanding at 422 Washington Building was returned by the Post Office Department marked "Not At."

* * *

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THE PRIEST OCTOBER, 1958 VOL. 14, NO. 10

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Crosse, Wisconsin, have issued warning to all pastors against t operations of a "confidence" m who has been practicing dece tion on parish priests. The war ing describes this particular m as being young, red-haired a using a variety of names. It reported, that, in general he o erates in this manner:

He calls at a rectory, states th he has moved into the paris area, asks to be put down as member of the parish, and enrol his children in the parish schoo giving their names, ages and a pertinent information.

It has been noted that he us ally calls early in the week. H says he is going for his family and arranges for the baptism o a baby on the next Sunday, say ing he will be moved into his ne home by that time.

Two or three days later, h comes back to the rectory an says his car broke down while h was moving his family into th parish. Since he is new in th area and his checks are not ye recognized, he wonders if th priest would lend him the mone for a few days to pay for fixing his car. He asks for "the exac amount," citing sums ranging from $14 to $30, and gives the name of a garage where he says his car is being repaired.

If the priest gives him the mon ey, the young man moves on to another city and follows the same routine, it is stated.

* * *

"The Living Church" (Episcopalian) reports that "a former Jesuit was among several persons received from Rome at the

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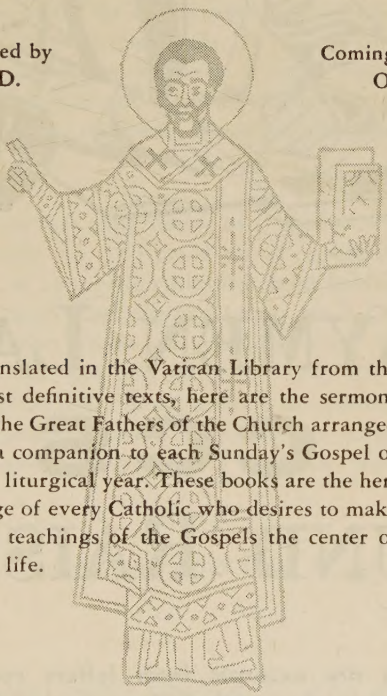

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". . . Father Smith is away for a few weeks but will write you when he returns. He was delighted with the results. He saw the parishioners become more aware of their church and its needs. It was a happy campaign from the first indoctrination meeting to the final Victory Party and a large part of the credit certainly goes to Community Counselling Service and to your loyal and efficient Director . . ."

". . . This has been my first experience, as a chairman of any campaign. Since you do not know me, you could never realize how nervous I am in making speeches, in connection with this fund raising. The confidence and leadership that both your directors gave me is beyond expression. As a result, in four short weeks, as you may know, our minimum goal, which was $85,000 had not only been reached, but we have actually raised in excess of $150,000. That, to me, is an achievement that should be publicized, and prompts me to write you this note. Your men did a remarkable job of guiding our workers, and the planning was exceptionally good . . ."

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pro-Cathedral Church of the Holy Trinity in Paris, when Bishop Nash made a confirmation visit. The new Churchman is Dr. A. F. Carillo do Albornoz, who had been in charge of the Jesuit youth program at the Vatican. Dr. Carillo is now visiting Church circles in America under the sponsorship of the executive secretary of the World Council."

Kierdorf Had the Sacraments

FRANK Kierdorf, 56, business agent for the International Brotherhood of Teamsters Local 332, Flint, Mich., received Baptism and Extreme Unction before his death from burns in St. Joseph Hospital, Flint.

According to NC-News Service Kierdorf had entered the hospital on August 4 with burns on 85 per cent of his body. He said he had been burned by two men, but police officials issued statements doubting this story.

Father Edwin A. Schroeder, chaplain at the hospital, completed the Baptism about five hours before the union official died on Aug. 7.

Two special nurses and a policeman, all Catholics, witnessed the dying man's signal for a priest. Because of a throat operation, Kierdorf could not speak. He could not move his head or his eyes. However, he could raise his left arm.

Mrs. Martha Wilbur, the night nurse, said that Kierdorf had been restless for about an hour. She could not learn his difficulty.

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He was asked if he wanted see a priest and told to respo affirmatively by raising his l arm. Patrolman James Bale the Pontiac Police Departme on duty in the room, said Ki dorf raised his arm "real hig

The Sister Superior at the h pital notified Father Schroed The priest said:

"When I went to Frank's roo he could only move his left ar I said: 'This is Father Schroed If you know who I am, raise yo hand.' He did.

"I then asked him if he wa ed to come into the Catho Church, and if he did, to signi by raising his arm. This he d

"I then made a good Act Contrition with the dying ma After this, I baptized him.

"After the sacrament was a ministered, I said: 'Frank, wou you like to receive the Sacrame we give to the dying called E treme Unction? If you would, li your hand.' This he also signifie

"The administering was co pleted about 7:25 a.m. (Aug. 7 I then told him I would pray f him and left." Kierdorf die about 12:35 p.m.

His funeral, however, was co ducted August 9 with a Protesta service and he was buried in Su set Hill Cemetery. Members o his family insisted on the Protes ant (Plymouth Brethren) servic held at the Reigle Funeral Hom in Flint. They said they doubte that Kierdorf was mentally com petent when he was received int the Catholic Church on his deat bed.

Shortly before Kierdof's deat Michigan Atty. Gen. Paul Adam said police suspected he was in

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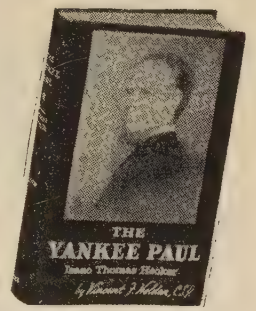

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volved in an attempt at arson in a dry cleaning establishment in Flint and may have been burned there.

Notes & Jottings

WE learned the other day that the Holy Father is the only one in the world entitled to a *sedia gestatoria* — excepting the Patriarch of Lisbon. The Patriarch, however, is never allowed to ride in his. It is just parked in the sanctuary whenever he preaches.

In his *Jus Pontificalium*, Nabuco also tells us that the Holy Father traditionally gives each new Cardinal a copy of "De Cardinalis dignitate et officio" by Jerome Platus, S.J., which Nabuco says was a pen-name of Claudius Aquaviva, who wrote the book when his own brother was made Cardinal.

"In ea," says Nabuco with a sly smile, "multa inveniuntur utilia etiam nostris diebus et lectu digna. Sic duo capitula 'Quid necessarium sit Cardinali ut ex animo extirpet desiderium Pontificatus' (cap. XXIX) et 'Quomodo Cardinales extirpare possint desiderium Pontificatus.' "

Writing in the 16th century, Hieronymus Albanus concluded that the Cardinalate was of divine institution; also that the Cardinalate was a greater dignity than the Episcopate.

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* * *

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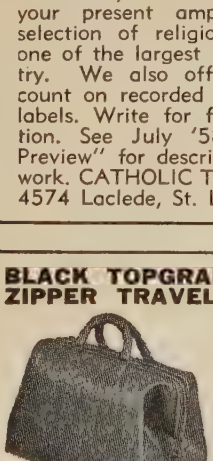

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* * *

The Yankee Stadium in New York is owned by the Knights of Columbus. That's where the Witnesses of Jehovah had their big get-together this summer. An executive snafu, no doubt—as was *Jubilee's* big August feature on Baltimore, with pictures and a writeup of the Church from top to bottom — excepting only the First Citizen of the Archdiocese, the Most Reverend Ordinary, Francis P. Keough, who also happens to be Chairman of the National Catholic Welfare Conference.

* * *

Friend of ours at a cocktail party lately did a double take when he heard a Catholic writer avow that Communist persecution was the best thing that could have happened to the Church in China: "The missionaries were trying to make the Chinese into so many little Dutch Catholics, little Irish Catholics, German Catholics, and so forth. It's just a good thing it happened. Now it's all been wiped out and they can make a fresh start in a century or so."

The speaker, a layman, is affili-

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ated with a reputedly Catholic magazine in New York. Our friend's mind flashed back to the Spain of the 30s.

Incidents of this sort are leading some to think that the American Church is being—has already been?—infiltrated. Is it formal or only material? Who can tell? There may be a Judas or two in a strategic location trying to wreak maximum damage.

That would be in publication, to be sure.

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* * *

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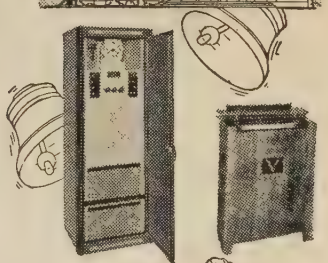

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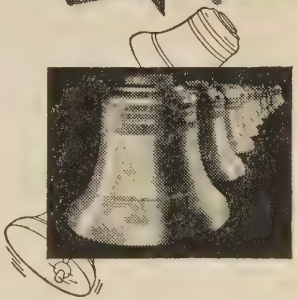

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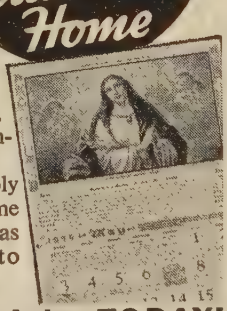

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A Class Magazine

National Review is avowedly a class magazine, like Harper's and The Saturday Review. It has no pictures, no art work outside of a few highly perceptive cartoons in each issue. But such is the hunger for a conservative Catholic journal of comment that when we described it in OUR SUNDAY VISITOR, no less than 1237 readers folded up two dollars and asked for a trial subscription!—and the applications are still pouring in at this writing. It takes brains to appreciate it. But the serious student of current affairs will find that it has a beguiling lightness of touch that makes for delightful reading.

National Review glories in being conservative. By contrast, says NR, the Liberals have, roughly speaking, nine weekly journals of opinion. Three of them (America, Commonweal, and Christian Century) are religious journals, but Liberal none the less. One (The Saturday Review) is a literary journal, but with a heavy collectivist bias. Another (The New Yorker) is a humor magazine, but again with heavy Liberal prejudices. One (Time) is halfway between a news magazine and a journal of opinion. Three (The New Republic, The Nation, and the New Leader) are orthodox weekly journals of opinion on the left. Thus, the Liberals have so

Continued on page 860

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THE PRIEST

THE PRIEST OCTOBER, 1958 VOL. 14, NO. 10

Editorial Comment

The Leaking Dike

MEETING last August in Pasadena, the Conference of Chief Justices of the several states delivered a stinging rebuke to the United States Supreme Court for their lack of "judicial self-restraint." The rebuke was in the form of a lengthy report analyzing and annotating some controversial decisions of the Supreme Court.

"Second only to the increasing dominance of the national Government has been the development of the immense power of the Supreme Court in both state and national affairs. It is not merely the final arbiter of the law; it is the maker of policy in many major social and economic fields. It is not subject to the restraints to which a legislative body is subject.

Signing the report were ten state Chief Justices, seven of them from the North. The report was subsequently adopted by vote of the entire Conference, by the overwhelming margin of 36 to 8.

Their report recalls the prophetic words of Thomas Jefferson, written in 1821: "It has long been my opinion, and I have never shrunk from its expression . . . that the germ of dissolution of our federal government is in the constitution of the federal judiciary; an irresponsible body — for impeachment is scarcely a scarecrow — working like gravity by night and by day, gaining a little today and a little tomorrow, and advancing its noiseless step like a thief, over the field of jurisdiction, until all shall be usurped from the States, and the government of all will be consolidated into one.

"To this I am opposed; because all government, domestic and foreign, in little as in great things, shall be drawn to Washington as the center of all power, it will render powerless the checks provided of one government on another, and will become as venal and oppressive as the government from which we have separated."

Incalculable Mischief

The mischief wrought by our present Supreme Court has been incalculable. In the area of national security alone —

In 1955, they decided in favor of Dr. John C. Peters (since dead), a government-job holder with a long record of Communist sympathies. Somehow or other Peters managed to get clearance from a loyalty review board in his own department, but his case had to go for a final decision to a loyalty review board. This higher board delved a little more deeply, did not like what it found, and ordered Peters fired. On appeal, the Warren Court cleared him by declaring that the loyalty review board had no right to reverse the findings of a lower board, The Court did not state their grounds for this decision.

In 1952, the Commonwealth of Pennsylvania convicted Steve Nelson and sentenced him to twenty years in jail under the State's anti-sedition law. Nelson is considered perhaps the most dangerous Communist in the United States today. He appealed, and in the spring of 1956, the Supreme Court handed down a decision wiping out the anti-sedition laws of 42 states, setting Nelson free. Chief Justice Warren argued that a federal law already covered sedition and hence the state laws were null and void.

One week later, April 9, 1956, came the case of Slochower v. Board of Higher Education. Since 1938, New York City has had a law that any public school teacher who takes the Fifth Amendment to cover Communist connections must be fired. You can imagine how the Supreme Court handled that one. They not only ordered Slochower reinstated, but they gave him $40,000 in back pay!

A month later, in Cole v. Young, they smashed the Government's own security program. Speaking through Justice Harlan, they declared that security risks employed by the Government could not be dismissed unless they were in so called "sensitive" positions. At least 300 security risks forwith demanded — and got — reinstatement in the Government.

John Stewart Service

On June 17, 1957, the Court ordered John Stewart Service restored to a job in the State Department. Service was one of that State Department group which, at the behest of the Communist dominated Institute of Pacific Relations, betrayed China to the Reds. Service's record was too much even for Acheson's stomach. It was Acheson who fired him in the first place.

In Gold v. U. S., the Court ordered a new trial for Ben Gold, a labor leader who had been convicted of perjury because he lied when he took the

non-Communist oath required by the Taft-Hartley Act. While he was being tried, as Rosalie Gordon describes it in her *Nine Men Against America* (Devin-Adair, New York, $3.00); "The FBI contacted several members of the jury in another and entirely unrelated case. The FBI agents were not even aware that the jurors were sitting on the Gold case. But the Court, always solicitous for the rights of Communists, said this was an 'official intrusion into the privacy of the jury' and ordered a new trial. The Government threw up its hands in disgust and dropped the case against Gold."

In Konigsberg v. State Bar, the Court threw open the bar to known Communists. Konigsberg, a Californian, applied for a license to practice law. Now it is the duty of the State Bar Examining Board to certify that an applicant is of good moral character before he can practice law. But the California Committee on Un-American Activities in 1949 had listed Konigsberg among "notorious Stalinists who have consistently followed the twists and turns of the Stalinist line." When the Board asked him a few pointed questions, he took the Fifth Amendment, so they refused him his license. The Supreme Court said, however, that the California Board could not draw inferences of doubtful "character and loyalty" just because a man won't tell whether or not he is a Communist.

In Sentner v. Barton, the Court cancelled the deportation of a Communist because "the Justice Department lacks authority to bar Communist activity by an alien who has been under deportation order for six months" — despite the fact that the McCarran-Walter Immigration Act conferred that very authority.

'Red Monday'

But the Court's "Red Monday" came on June 17, 1957, when they decided that a witness testifying before a Congressional Committee was not in contempt of Congress in refusing to answer questions of the Committee failed to spell out for him the "pertinence" of its questions and the purpose of the inquiry.

The case involved Paul M. Sweezy, a professor at the University of New Hampshire, who had been accused of indoctrinating his students in Communism. The State legislature directed the attorney-general to find out if this was true. Sweezy denied that he had ever belonged to the Party, but he would not answer further questions and so the State Supreme Court held him in contempt. But the United States Supreme Court reversed the State of New Hampshire.

On the same Red Monday, in Yates v. U. S., the Court made it practically impossible to prosecute conspirators against

the United States until they physically start action, i.e. begin shooting. The Smith Act makes it a crime to "advocate and teach the duty and necessity of overthrowing the Government of the United States by force and violence." In 1951, under Chief Justice Vinson, the Court had upheld the constitutionality of the Smith Act, citing the Communist threat as "a clear and present danger." But the Warren Court now defined "clear and present danger" as only an abstract principle. It doesn't become concrete until the bomb is actually thrown.

It was the Jencks decision of the Court (Jencks v. U. S.) that threw the FBI files open to the enemy. As a result, in January of this year, the U. S. Court of Appeals in Washington reversed the finding of the Government's Subversive Activities Control Board that the Communist Party of the U. S. must register as a subversive organization. It had no choice under Justice Brennan's ruling, since the Communist Party had not been shown the secret FBI reports on its activities!

Most recently, on June 16, the Court ruled that the Government could not withhold a passport from a known Communist.

These are only decisions involving our national security. But there have been equally bewildering decisions in the fields of equity and criminal law: v.g. the seizure of natural gas production and its transfer from the southwestern states to the federal Government (Phillips Petroleum v. Wisconsin); the decision involving duPont and General Motors; the three citizens of Nebraska ordered to join a union or starve; the Girard College case; Mallory v. U. S. concerning the interrogation of suspected malefactors — *et his alia similia.*

Incompetent Politicians

It might be thought that these decisions are the fruit of trained minds in the dispassionate search for objective truth, whereas actually it would seem that many of the Justices are untrained, incompetent political appointees, unable in some instances even to write their own decisions. Let us glance at the record:

The Chief Justice, Earl Warren, delivered the California vote to Eisenhower at the Republican Convention in 1952. And here is the sequel, according to Frank Hanighen in *Human Events* (Jan. 6, 1958): The deal was that if Warren could cast California's 68 votes to seat the Eisenhower delegates from five states instead of the regularly elected Taft delegations, Warren would get the first Supreme Court vacancy under the Eisenhower administration. When Vinson died, Eisenhower had every intention of advancing one of the older Justices and making Warren an associate. Herbert

Brownell flew to Sacramento with the good news — but it did not look so good to canny Earl Warren. He reminded Brownell that he had been promised the first vacancy. The first vacancy was the chief justiceship. And that's how he got it.

Warren is a darling of the ADA (which plugs for all-out aid to Tito, cutting off aid to Spain, recognition of Red China, etc.) and he early declared himself against McCarthyism (getting traitors out of the Government).

Mr. Justice Black is the man who was once a member of the K.K.K. He has been busy ever since bending backward to prove how liberal he has become.

Hiss's Patron

Felix Frankfurter is an Austrian immigrant, a Harvard graduate and professor. Among his proteges are Dean Acheson, Archibald MacLeish, and Alger Hiss. It was Frankfurter who had Acheson installed as Assistant Secretary of State (and it was Acheson, more than anyone else, whose policies lost China to the free world and thus wiped out the Church in that unhappy land). It will be recalled that Frankfurter went on as a character witness for Alger Hiss and voted to stay the execution of Julius and Ethel Rosenberg. It is told that at a Washington dinner party, Alice Longworth set him down a peg for sneering at General MacArthur.

Justice William O. Douglas distinguished himself as the only important guest at the Russian Embassy reception following the Hungarian massacre of 1956. Everyone else boycotted the affair. He has never once deviated from the left-wing position in any trial involving Communist interests, but has always voted against the United States. He is the justice who single-handedly stayed the execution of the Rosenbergs while the Court was not in session. (They reversed him.)

He pleads for America to recognize Red China and wants the UN charter amended to permit formation of a world government. In 1949 he told an audience at Occidental College that the only answer to Communism was the Welfare State with much less emphasis on property rights. Mr. Douglas, had had no previous judicial experience when named to the Supreme Court.

Justice Harold H. Burton is a lawyer who trained for the Supreme Court as Mayor of Cleveland. He never tried a case until he sat on the Supreme Court.

Justice Tom C. Clark is also a lawyer who never sat on the bench until his appointment to the Supreme Court.

Justice Charles E. Whittaker had eight months experience on the U.S. Circuit Court of Ap-

peals and was District Judge for two years before that.

Justice John Marshall Harlan served one year on the Circuit Court of Appeals in New York. When asked his views about the Bricker Amendment in 1955, he said he was too busy with his law practice to know what it was all about. By then, the Bricker Amendment had been before the public for five years and had three times been overwhelmingly ratified by the House of Delegates of the American Bar Association.

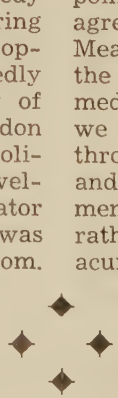
Justice William J. Brennan, Jr. is the only Catholic on the Supreme Court. He was a Harvard lawyer, a student of Frankfurter's. He distinguished himself with his very first opinion, the decision in the Jencks Case, opening the FBI files to the Communists, crooks, grafters, dope-pushers, et al.

Congressional Action Indicated

A desperate effort to remedy the situation was made during the last Congress, but the popular will was cold bloodedly suppressed by the strategy of Senate Majority Leader Lyndon Johnson, who put party politics above his country's welfare. During the voting, Senator Wallace Bennett (R.-Utah) was kept sitting in the cloakroom. When the vote tied 40-40, Senator Dirkson (R.-Ill.) rushed to Bennett, saying that unless he broke the tie by killing the reform measures, Vice-President Nixon would be put on the spot. Bennett yielded and all hope of halting the Court for this session of Congress went down the drain.

During the final debate, incidentally, Senator Thomas C. Hennings of Missouri, defending the Court, read a telegram he had just received in opposition to the reform measure from Dean Joseph O'Meara of the Notre Dame Law School, "a great institution of standing in this Country, as we all know."

We conclude this essay with a frank pleas for you—prudently—to use whatever influence you may have toward the procuring of remedial legislation. The situation is desperate, as the Chief Justices of the several state Supreme Courts have pointed out (in apparent disagreement with Dean O'Meara). There is danger that the damage may become irremediable. It would be a pity if we were to lose our country through the phony liberalism and totalitarian bias of nine men chosen for their politics rather than for their judicial acumen.



"Dear Lord, I am doing the work you have given me to do. Help me to do it perfectly."—**St. Bernadette.**

The Chasuble

Its evolution to the present

J. B. O'CONNELL

ON August 20, 1957 the Sacred Congregation of Rites issued a "Declaration Concerning a Doubt about the Form of Vestments," giving Ordinaries limited authority to permit the use of vestments of an old style (*prisca forma*). It is a welcome pronouncement putting an end to a long controversy and widespread doubt about the lawfulness of so-called "Gothic" vestments. This controversy has gone on since early in the nineteenth century and was brought to a head by two interventions of the Holy See.

In 1863, following complaints to Rome and the visit of a Roman prelate, Msgr. Corazza, to several Europan countries on a tour of inspection, S.R.C. issued a circular letter to the Ordinaries of England, France, Germany, and Belgium, pointing out that it was not lawful, without reference to the Holy See, to change the form of sacred vestments and introduce the so-called "Gothic" style, and inviting them to inform Rome regarding their reasons for doing this if the change had taken place in their dioceses. This first intervention of the Holy See did not create a formal law. The Letter was addressed privately to the Ordinaries of four countries and was not, until 1925, included in the collection of the decrees of S.R.C.

But on December 9, 1925 came a formal decision of S.R.C. declaring that "in the making and use of vestments for the sacrifice of the Mass and sacred functions it is not lawful, without consulting the Apostolic See, to depart from the accepted usage of the Church in Rome and introduce another style and shape, even an old one."[1] This decision of S.R.C. was aimed at "Gothic" vestments, which differed in shape and dimensions from those in use in Rome. In between the two interventions of the Holy See "Gothic" vestments had been allowed in some places — sometimes by permission of S.R.C. — forbidden in others in accordance with the mind of the Holy See declared in the 1863 Letter.

The formal ruling of S.R.C. of 1925 was unexpected and very unpopular — especially among those who were striving to re-introduce the more beautiful type of vestments that was in use in the Middle Ages — and it was widely disregarded. All kinds of arguments — many of them more specious than valid — were brought forward to evade the law. In some dio-

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Internationally renowned as an authority on rubrics and the liturgy, Father O'Connell has a parish in Wales.

[1] S.R.C. 4398.

ceses, however, the law was loyally observed, the introduction of "Gothic" vestments was not allowed. In a few cases an indult for their use was sought and usually granted by S.R.C.

The most important vestment of the Roman rite is the chasuble and it is with this that the new general legislation is chiefly concerned, and future diocesan legislation must needs deal.

Derivation of the Chasuble

The true traditional chasuble of the Roman rite — the "Roman chasuble" in the proper sense of the term — is directly descended from the *paenula*, a great cloak-like garment, made from a semicircular piece of stuff folded over so that it forms a quadrant, and with a hole at the top, when the edges of the quadrant have been sewn together to form a cone, to enable the wearer to don it over his head. In other words the original chasuble was a conical or bell-shaped garment, like our cope with its front edges sewn together. It was the common vesture not only of clerics but also of the laity of the imperial period of Rome, and became the special dress of clerics (and this exclusively for ecclesiastical functions) only about the seventh century. For several centuries after that it was worn by clerics of all ranks, and not only at Mass but for other functions also.

For more than a thousand years the chasuble scarcely changed its form in any way. Made of light pliable materials almost exclusively of silk or silk mixed with wool or cotton, it fell down in graceful folds almost to the ankles and being unlined, could without difficulty be raised up and sustained across the arms when the wearer needed to use his hands freely.

From about the twelfth or thirteenth century began the changes in the shape and dimensions of the chasuble which resulted, in many places, in substituting for a real garment of noble proportions the ugly sandwich board or fiddle-back type of chasuble that so justly met with condemnation in the nineteenth and twentieth centuries. This transformation was due to (i) the use of heavier and more clumsy, if richer, materials: velvet, brocade, cloth of gold and silver which impeded the movements of the wearer, (ii) more elaborate ornamentation: heavy embroidered orphreys, the use of jewels on them, the paintings of images and designs on the material (which demanded a flat and hard surface and so the use of stiff lining in the chasuble), (iii) the desire to economize, so that gradually materials of inferior quality in less quantity replaced the finer stuffs of an earlier period.

The result was the cutting

away of the ample chasuble, first at the sides, then at the front and finally at the back also. This went on at ever increasing pace during the fifteenth and subsequent centuries — not from any legislation of the Church and despite the protests and opposition of such leading authorities as S. Charles Borromeo (XVI century) and Gavanti (XVII century) — at the hands of the vestment makers of the period.

Rise of the 'Gothic' Chasuble

During these centuries the changes in the chasuble were, for the most part, changes only in its shape and especially in its dimensions — the vestment being more and more cut away —while the architecture of the chasuble, so to speak, the way of making it, remained unchanged; it continued to be a true descendent of the *paenula*.

In the nineteenth century, however — notably in the Pugin (+1852) period in England — the traditional way of making the chasuble was forgotten or deliberately abandoned, and a form of more ample chasuble arose which resembled somewhat in appearance the true medieval garment, but was differently constructed. This received the absurd name of "Gothic."[1]

Then came an abbreviated form of this called by the trade name of "semi-Gothic" (!!). Finally, any chasuble of even fairly ample dimensions — in contrast to the debased "fiddle-back" — got the name "Gothic," whatever its method of construction.

The new legislation carefully avoids the use of the term "Gothic," and does not define what it means by an "old form." The Declaration does not oblige any Ordinary to permit the use of the older type of vestment in his diocese. He must be the judge as to whether the restoration of the older forms — if not already in use— is desirable in the light of local circumstances. But Ordinaries are not allowed complete freedom to introduce any and every type of vestment. S.R.C. directs them in dealing with the question to have in view especially the sanctity and beauty of divine worship, and not permit any rash or unadvised departure from the approved discipline concerning the form of sacred vestments but, on the contrary, carefully to forbid such changes as might cause disquiet and give rise to astonishment among the faithful. This limitation of the power of Ordinaries is, obviously, aimed at the introduction of extravagant and untraditional forms of vestments, and at any attempts by vestment makers to be ultra modern in their

[1] No one seems to know what exactly it means and who invented it. The S.R.C. Letter of 1863 mentions it as used of the chasuble of the XII, XIV and XV centuries although this was the true Roman chasuble reduced in dimensions.

ideas and pursue novelty for novelty's sake.

The "old form" of the Declaration can, then, be reasonably interpreted as including all the authentic and traditional forms of the early and medieval periods of Church history. This gives scope for a wide range of models, varying quite considerably in dimensions, and even in shape, and, of course, in ornamentation. What is important is that a type of chasuble be chosen which is a *truly traditional* form of authentic Roman chasuble, derived from the *paenula*.

Docete Omnes

This dream of a universal order among the nations is part of the political inspiration we owe to the Hebrew prophets, but, above all, to those apostles to whom Christ gave the universal mandate to preach His transcendent Gospel.

The attainment of this dream must be among the inescapable logic of the petition: **Thy Kingdom come! Thy will be done on earth as it is in heaven!**—Bishop Wright in **The Catholic Mind.**

The Worst Possible Temptation

You will meet it sooner or later

MARTIN E. GOUNLEY, C.SS.R.

TO doubt the genuineness or the extent of God's love for us is the most harassing temptation that can lay siege to the mind and will of man. Among Catholics who think and take their religion seriously, this temptation is more widespread than one would be inclined to think, as the author has learned from many a retreat.

Paradoxically, this temptation may be and often is occasioned by sermons and instructions on the love of God for man. Just preach a sermon on the love of God and emphasize, as one naturally would, the greatness of the love of God for man by pointing out that God's love for man is from eternity; that the motive for His creation is His love, His benevolent love for man (technically, His own Goodness as communicable to man); that His love is a personal love; that He picked you and me in preference to myriads of human beings whom He could create but did not, because of His love of predilection for you and me, and it is almost certain that you will sow the seed of doubt in the minds of not a few in your audience.

You will get the reaction in the confessional and certainly in an inquiry class should you be conducting one. And the reaction will be formulated something like this: "You say that God's motive in creating man is His love for man, His personal love for each individual whom He picks in preference to all other possible men whom He does not create. Now aren't we also taught that God knows everything from all eternity, including every deliberate act of every individual and also what the lot of every individual will be in the next life? If that is so, isn't it true that before God made His selection for creation He knew precisely which of those whom He selected would damn their souls in hell and which of them would be saved? If so, there must be some reason for the selection of those who He knew will languish in hell for all eternity in preference to those whom He did not pick but who He knew would save their souls.

"But surely one cannot maintain that this reason, His motive for the selection of those who He knew would damn their souls, could be a love of predilection for those souls. On the contrary, the conclusion seems to force itself upon us that God did not really love those souls. And since no one knows what

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his final lot will be, isn't there reason for everyone to doubt or to wonder whether he is really and truly an object of God's love or not?"

The problem we are here considering is not the usual difficulty of predestination, the squaring of God's foreknowledge with the free will of man. Our problem is much more fundamental; it goes right down to rock-bottom. Granted that man is perfectly free in sinning and damning his soul; that no blame attaches to God for man's misuse of his freedom and his consequent damnation — granted all that, our question still awaits an answer. Our question is: can God's foreknowledge of the future, which is a doctrine of faith, *so* interpreted as to include a foreknowledge of the free acts and final destiny of all human beings *"before"* His selection of them and His efficacious will to create them, be reconciled with the defined doctrine regarding the motive, purpose or reason of creation? Our answer is No. Can that answer be justified?

Motive of Creation

The Council of the Vatican has defined that God was moved to create only by His own intrinsic Goodness. Nothing extrinsic to God could be the motive of creation, otherwise God would be dependent upon His creatures and could receive something from them which would add to His being, perfection or happiness. God's Goodness, therefore, is His motive for creation only as "communicable" to creatures. This communication of God's Goodness in the case of man culminates in his sharing in the happiness of God in heaven. Man's life on earth is intended by God as a prelude to this sharing in God's Goodness, His happiness in heaven. God created man for heaven, the Beatific Vision. In plain language, God wished and wishes the salvation of each and every individual human being. For that did He create man.

From the words of Our Lord Himself when speaking of the Last Judgment, we must assume that there are damned souls in hell. Let us call one of them X. There is no intrinsic reason either on the part of X or on the part of God why He should have selected X for creation in preference to any other human being. God chose him freely and deliberately. Now let us suppose that God knew before He chose X that X would damn his soul, whereas Y, one of the possible human beings whom God did not and will not create, would save his soul were he to receive existence from His hand.

Supposing that, there must be some reason, some "motive" for the selection of X, who is going to damn himself, over Y who would save his soul. God does not act haphazardly. What could be the reason or motive? You will convince no man that

the reason could be love for X, a desire on the part of God to share His happiness with him. Nor will it do to say that in the mere fact of creating X, in the mere act of giving being to X, God is communicating His Goodness to X because all entity by the mere fact of being entity is good, ontologically good. The being which X would receive under our supposition would be but the necessary condition and infallible prelude to his eternal misery. It would be a mockery of man.

The Extrinsic Glory of God

But, it may be asked, aren't we forgetting another defined doctrine of the Church, namely, "If anyone shall deny that the world was created to the glory of God, let him be anathema"? True it is that man, as well as all other beings, was created to give glory to God. But the truth of that proposition in no wise contradicts anything said thus far. Speaking of God's Goodness as communicable to man we are speaking of that which "moved" God to create man, the motive of His act of creation: the *finis operantis* of creation. The extrinsic glory of God is the *finis operis,* an end imbedded in the very nature of a creature as creature. Certainly it is willed by God. But it can be so willed only in so far as it is involved in that which moves Him to create, His own intrinsic Goodness as communicable to man. And it can be so included only in so far as it is subordinated to that which moves Him to create. And it is so subordinated by being the constituted means to the attainment of that which moves God to create.

The extrinsic glory which we are considering is formal extrinsic glory, the glory to be given to God by man. (We are not here concerned with the angels.) This consists in man's recognition of the greatness and goodness of God and the honor and praise to be given to God because of this recognition. It is nothing more than an expression of the love of man for God. When a person loves another his eyes are keen to see the good points, the admirable qualities, traits and conduct of the loved one. He delights in singing his praises. And he is happiest when he can contribute to the fulfillment of the desires and the will of his loved one.

This extrinsic glory, man's love, is extrinsic to God and finite. The attainment of this glory, therefore, cannot be that which moves God to create man. To so consider it would be to conceive God as finite and dependent upon His creatures for something which can be added unto Him. God therefore seeks His honor and glory not for Himself but for man's benefit, as St. Thomas so clearly expresses it: "It is therefore evident that God seeks His glory, not for His own sake, but for

ours" (II-II, q 132, a 1 ad 1). God created the world in order to give to man and not to get.

The supposition that God knew the ultimate lot of the lost soul whom we have labeled X before His selection of X in preference to Y who would have been saved had he been chosen for creation, leads to two contradictions. First of all, the only reason that could be assigned for such a choice would be that God might thus manifest His retributive justice and receive recognition therefor. That would make something extrinsic and finite, not His intrinsic Goodness, the motive of His creation.

Secondly, it would negate God's benevolent love for X. Love of benevolence on the part of God towards X should mean that He was moved to create X in order to give to X and not to get from him. If someone should here interpose that God's manifestation of His retributive justice in the case of X would redound to the welfare, the eternal destiny of others who are more amenable to His will — that, therefore, He is motivated not by a desire to get but to give, the answer is ready at hand. Love of benevolence also requires that the welfare of the object of that love be not subordinated to the welfare of some other or others.

Choice of Adam and Eve

Before drawing our conclusion we might consider another insuperable difficulty which would arise from the supposition that God before His selection of the human beings whom He would create knew what all their free acts would be.

Theologians, basing themselves upon Sacred Scripture, are unanimous in speaking of an "original" plan willed by God for the human race and inaugurated by Him when He created Adam and Eve as progenitors of the human race. This plan however was "thwarted" by the sin of Adam and was "replaced" by a subsequent plan involving the Redemption through the sufferings and death of the Incarnate Son of God.

But how can one justly speak of an "original" plan and a "subsequent" plan if God foreknew the defection of Adam and Eve before His selection of them as our progenitors? Certainly the test of fidelity to which our first parents were subjected was not an impossible test. God then must also have foreknown other couples who would have been faithful to the test whom, however, He did not select.

So we must conjure up a "situation" like this: When God decided to create man there were "available" to Him a couple who He knew would defect and other couples who He knew would meet the test successfully. He deliberately and with perfect knowledge of the outcome selected the couple He

knew would defect. That would have been His "original" choice and would clearly indicate what His "original" plan had been. And that would make of our theology, both dogmatic and ascetical, an AS IF theology and would contradict the mind and the teaching of the Church.

God's Foreknowledge

Certainly it is of faith that God knows from all eternity every single event in the history of the world till the end of time. And that includes, of course, the deliberate acts of every human being together with his final destiny. But that foreknowledge can be understood in two ways. First, as independent of His actual selection and creation of those whom He did select and create: in human terms, "before" His selection and efficacious will to create. Secondly, as dependent upon His selection and creation: again in human terms: "after" or "in" His creation of those whom He did select for existence.

As far as the teaching of the Church is concerned there is no reason why God's foreknowledge is to be interpreted in the first sense rather than in the second: as independent or "before" selection and creation rather than dependent upon or "in" the act of creation. But there can be no doubt that the only answer which will satisfy and allay the anxiety of anyone who has come face to face with the problem under consideration, is a denial that God knows before His selection and creation of any man what his free acts will be and what his eternal destiny.

Such an answer to an inquirer will shape up something like this. Before God selects and creates any individual, He does not know what his free acts and what his eternal destiny will be. But given His efficacious will to create any individual, the whole life of that individual lies open before Him in His act of creation just as it will be unfolded when that individual will have received actual existence, one act after the other. "First" present to God's knowledge is that man's first deliberate act, then the second and so forth till the final deliberate act which fixes that man's destiny for all eternity. And each successive act till the last is met by God's benevolent Providence shaping things so as to conduce to man's eternal salvation.

Thus God's love of benevolence in creating man and in His concurrence with man throughout the whole course of his life, is safeguarded and distinctly depicted. Of course it must be pointed out that although, because of the finiteness of our minds, we must conceive and speak of all this as if there were a succession of acts on the part of God, there is no such thing as real succession of acts on the part of God, no real

before and after. This all "takes place" in the one indivisible instant of God's eternity. We speak this way also of God in His creation of the visible universe, as if He created through successive acts and on successive days.

Medium of God's Foreknowledge

The crux of our whole discussion is the *medium* of God's knowledge of man's deliberate acts. All theologians must agree that the medium of God's foreknowledge is His own Essence. In their exposition and explanation of this truth, however, they differ and that radically. According to the "Thomists" the medium is God's essence as *will* physically premoving and predetermining the will of man. According to the "Molinists" it is the essence as *intellect* endowed with a certain special kind of knowledge called "Scientia Media."

In the history of the Church these two "schools" are of comparatively recent origin. Before the sixteenth century, theologians spoke of God's eternity, as the reason for His foreknowledge of the free acts of man. In other words, according to them the medium of God's knowledge of the free acts of man is His essence as *eternal*. St. Thomas in his much tortured Question XIV, Art. 13 of the First Part of his Summa catches up and makes his own this idea of those who went before him:

"God knows all contingent things," he says, "not only as they are in their causes, but also as each one of them is actually in itself. And although contingent things become actual successively, nevertheless God knows contingent things not successively, as they are in their being, as we do; but simultaneously. The reason is because His knowledge is measured by eternity, as is also His being; and eternity being simultaneously whole comprises all time, as said before. Hence, all things that are in time are present to God from eternity, not only because He has the types of things present within Him, as some say; but because His glance is carried from eternity over all things as they are in their presentiality. Hence it is manifest that contingent things are infallibly known by God, inasmuch as they are subject to the divine sight in their presentiality; yet they are future contingent things in relation to their own causes" (English translation of the Fathers of the English Dominican Province).

A False Supposition

Judging from many present-day textbooks of theology one would be led to believe that the two systems, "Thomism" and "Molinism," blanket the field of discussion regarding God's foreknowledge of the free acts of man; that one of them must be true and no other conception

is possible. "Thomism" and "Molinism" are basically contradictories and of contradictories one must be true and the other false, so the argument would go. Such argumentation, however, is fallacious if the contradictories are based upon a false supposition, for then both fall to the ground. Our contention is that both "systems" are based upon a false supposition, the supposition that God knows the free acts of man "before" His selection and creation of those whom He wills to bring into existence. That supposition begs the real basic question at issue. We deny that supposition for the reasons advanced in this article.

As to presentday theologians, there are enough of them, theologians of recognized eminence in their field, such as, for example, Archbishop Pietro Parente, formerly professor of theology at the Propaganda in Rome, who rejects both "Thomism" and "Molinism" and holds fast to the position that God's essence as *eternal* is the medium of God's foreknowledge of man's deliberate acts. God sees them in their actuality as they are present to Him in His eternity. Actuality presupposes God's efficacious will to create. Prescinding from that, man's free acts are present to God only as *possible* free acts of *possible* men. All actuality outside of God comes from and thus presupposes selection and creation. And thus God could not know the free acts of actual men "before" but only "in" His creation and "in" His concurrence in those acts.

Our knowledge of God is a composition of many inadequate concepts and consequently it is far from comprehensive. It is studded with mysteries, but as far as it goes it can be and should be true. Truth excludes contradictions in our conception of God. It is the contention of this article that both "Thomism" and "Molinism" contradict the defined doctrine concerning the motive of God's creation. In fact many who are committed to neither of these "systems" can and do go further than that. To them these "systems" are as two Kilkenny cats which in their mutual attack upon each other have succeeded in devouring each other, leaving behind only their tails as a remembrance of their mortal combat.

That God's essence as *eternal* is the medium of God's foreknowledge of the deliberate acts of man is the only supposition which squares with the defined motive of creation and is the key to the solution of the difficulty we set out to resolve.

Lapsing Converts

ANTHONY F. BULLEN, C.M.S.

Why do they backslide?

IN no case does a priest more deeply experience a sense of personal failure than when he hears of one of his converts having lapsed. For although there may be extraneous and extenuating circumstances that have brought about this tragedy, he feels himself alone to blame.

No one can guess the total number of converts (and I am speaking mainly of "marriage converts"), who within a matter of months after reception have given up the practice of their religion. My own experience as a pastoral priest in England leads me to think that the number is considerable. It's not unusual to hear some such remark as this: "My husband is not a Catholic, Father. He's a convert." It would, I fear, be morbidly interesting to hear the results of an honest survey carried out by each priest of the converts he has received in, let us say, the last ten years.

This article is an attempt to analyze the main causes which bring about this sad happening —an analysis based largely on the author's own initial mistakes—and a suggestion as to some remedies which would increase the possibilities of a convert's perseverance.

Father Bullen writes from London.

The convert who most frequently defects is the one who is unfortunate enough to marry a weak Catholic. Even if the priest forewarns him of the danger, the partner's bad example often undermines and demoralises the catechumen's first burst of enthusiasm. The only way to tackle this is to insist that the partner also comes to the instructions. This, of course, may not always be practicable, nor obviously can it be guaranteed to turn a careless Catholic into a keen one; but it is the only possible way of forestalling an otherwise probable defection, or, if not that, then certain mediocrity.

Common also among these causes is haste. A girl comes to the priest's house in late June bringing with her a sheepish, sometimes sullen looking young man and this tragi-comic request: "We want to be married in early August, Father. Can you make him a Catholic by then?" Lack of time and the convert's inability to practice the Faith make it that the seed sown on shallow ground grows briefly but dies quickly.

How could someone be expected to understand the obligation of Sunday Mass after merely hearing about it, or the necessity of frequent Com-

munion after no more than two or three instructions on the Holy Eucharist? In any branch of learning or practice, it takes a long time for the novice to grasp the most simple notions. Soldiers are instructed in army drill over and over again, and they still make mistakes or forget their instructions, and that even when their lives are at stake. The average length of apprenticeship for a trade, or study for a degree is four to five years: are we not being a little optimistic if we expect our converts to be proficient in their Catholicism after only three months and twenty odd instructions?

'So Tired . . .'

Then, again the convert very often comes for his instruction after a hard day's work, sometimes before he has had his evening meal. His tired mind is already overburdened with problems concerning his forthcoming marriage. In addition, he probably comes unwillingly, at least at the beginning. This is the price he has to pay for his beloved. It is for us to catch his interest, to make him enthusiastic. But for us too it is the end of a long day. If he is tired, so are we. Moreover, his initial boredom is contagious: his undisguised yawn causes us to stifle ours. On such occasions, both convert and priest are relieved when the hour is over.

Instructing a "conviction-convert" is always a pleasant task; but let us be presented with an uninterested, possibly half-willing convert, and we would prefer to do any other duty than this. It is natural that in such cases the precious time is sometimes frittered away at the beginning and end of each instruction by inconsequential chatter. Our tiredness and the convert's lack of enthusiasm make us reluctant to dive straight-away into the deep pool of doctrine. And doctrine, be it noted, pruned of technicalities; no easy task this. It requires one's full attention to present the Catholic Faith without taking refuge in theological jargon. Of what use is it to use such terms as "Salvation," "Sanctification," "Nature," "Divinity," to a person who so far in his life has thought of Good Friday as only a public holiday.

There is in addition this further drawback: many converts are forced to rely more or less entirely on their ear-memory for the understanding and retention of all they are taught. It is a well-known fact that people remember far less of what they hear than of what they see and read. A simple proof of this fact is to ask in mid-week parishioners of average alertness what they can remember of Sunday's pulpit announcements. It may well be that the convert understands most of each instruc-

tion, but for want of a book by which to revise and impress on his memory, he has lost all he has learnt by the time he comes for his next instruction.

The Picture of Christ

Even supposing that he has grasped and remembered all the points of doctrine, all the distinctions and rules, of what use is all this to him if he has not been made aware of the Person of Christ? He has little chance of being more than mediocre if he does not receive a vivid realization of the One round Whom all the doctrine revolves.

No part of the course is more important than this, for if a convert learns all else except this, then he will have received a very uninspiring notion of the Faith. One might just as well hope to make golf attractive to the beginner by reading him the book of rules, as make the Faith attractive to the convert by feeding him on a diet of sheer doctrine. No part is more important than this, nor is there any part of the course more difficult to teach. For the duty of transmitting a clear picture of Christ to the convert devolves entirely on the priest, and he will be successful in the measure in which he has this picture himself.

The most difficult hurdle for all converts is without doubt confession. Even many cradle-Catholics do not relish the thought of going to confession, and they would positively dread their identity being known to the confessor. How much more difficult it must be for a convert with twenty or more years to account for, to make his first confession, and that to a priest with whom he has been closely associated for a number of months. It is safe to say that in some instances fear of the *second* confession is the cause of some converts lapsing. A number of them have admitted to me that such was the case. The first confession has perhaps been incompletely made, and the consequent sense of guilt keeps the unhappy person from coming to confession and Communion again.

Such are some of the obstacles and difficulties in the catechumen's path. In view of them, one cannot praise too highly those converts who are leading more exemplary lives than their elder brothers and sisters in the Church. Even those who fail, do so, not through malice or deliberate refusal to cooperate; the cause is usually to be found in misunderstandings, in the difficulty they encounter in grasping completely new notions at first hearing, in their inability to remember what they have been told, in lack of time and opportunity to practise what they have learned — deficiencies that can all be remedied.

(To be concluded.)

A Poltergeist in Illinois

But was it a poltergeist?

EDWARD DAHMUS

WHENEVER a "spirit manifestation" of any kind is reported, the news-gatherers scent a front-page sensation. They know from experience that the supernatural lures the unbelieving and the believing. Church authorities treat such matters with grave and legitimate distrust. The party or parties favored or afflicted hardly know what to do. Whatever they say or do is questioned, suspected, ridiculed by the many.

What shall a Catholic priest do when people ask for his help when they are disturbed by happenings in their home which they cannot ascribe to any cause other than an invisible agent, a spirit good or evil? If they are Catholics, such people will appeal to a priest in every case. Shall the priest do the easy thing, laugh at their story, jokingly speak about spooks and "poltergeists" — even though he may never yet have been close to an affair of that kind? He may refuse to believe that a spirit manifestation is taking place. But may he refuse to have anything to do with it? May he presume that his own judgment is more reliable than that of actual witnesses, of normal men and women and children gifted with good eyes and ears and common sense, and every one of them determined to speak nothing but the truth in a matter vitally affecting them all? Accustomed as he may be to having his own observations and statements accepted as correct and true, may he reject the statements of truthful witnesses for no other reason except that "on principle" he does not believe in "such silly stories"? Is he prepared to say that a reported spirit manifestation should speedily be hushed up, regardless of whether God is directing or permitting it? And does God ever permit or direct a spirit manifestation without a definite purpose?

From June 23, 1949, for several weeks, the daily press published stories and pictures about a "spirit manifestation" taking place in a farm home some ten miles from St. Libory, Illinois.

The months that passed since May, 1949, have given ample time for quiet study of all that happened. The writer of the following story was privileged to witness many of the mysterious events which caused so much excitement.

As in homes with more chil-

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dren than bedrooms, so also in this farm home, two or more children shared the same room. The youngest child, a boy going on eleven, and his sister going on thirteen, slept in separate beds in a room adjoining the parents' bedroom on the ground floor.

On the first of May, shortly after the two children had gone to bed, both heard a noise somewhere on the floor, as if something were scratching the baseboard. Neither paid any further attention to it. The next evening it became louder and lasted longer. Then for three evenings it sounded as if somebody were knocking on the boy's bedstead. The noise never began until the boy was in his bed. During the rest of the month of May the noises were heard two or three times a week.

The evening of Tuesday, May 24, the noises became very loud and continuous. As on preceding days, the other members of the family, the parents and seven children, came into the room. Together they said the Rosary and other prayers, and sprinkled Holy Water. The little boy prayed with the others. But "he (the spirit) kept on knocking," as the children expressed it. Now, what should they do?

They came to wonder whether "he" wanted to tell them something. One of the family suggested that the boy (let's call him Jerry) should ask "him" if he would let them know what he wanted, and then "he" should answer "yes" by means of a single knock. Promptly came a single knock. "He" was willing. They agreed with the spirit that one knock would mean "yes," two knocks "no," and three knocks "no answer." One of the questions asked was "do you want us to get a priest?" The answer was "yes," one knock. Other questions were asked, without much system and preparation. Jerry always spoke the questions, and all waited for the one, two, or three knocks.

The Priest Enters In

The next day, May 25, Jerry's father came to me for the first time. I had not yet heard about the mysterious affair. He asked me to come out and see if I could do something to help them in their trouble. He told me about the two children sleeping in the same room. I told him the children were getting older, and the noises might be a kindly warning by their Guardian Angels that they should be separated.

The following day, Ascension Thursday, Jerry's father came again to tell me that he had solemnly promised their Guardian Angels that the two children would never again sleep in the same room. Until the disturbances ceased,

Jerry was going to share his father's bed, and his sister would sleep with her mother. He asked me again to come. I was deeply touched by the humble sincerity of the man, and I promised to come some evening.

An Uproar Sets In

Saturday, May 28, was rather exciting for the family. Jerry had gone to bed shortly after eight, and immediately the noise began, growing loud and continuous. The whole family assembled in the room, wondering what they should do. They knelt, as on other evenings, to recite the Rosary. Jerry lay quiet in the double bed, praying aloud with the rest. They recited all the litanies they found in their prayer-books, and then another Rosary. Their unseen guest would not give them any rest. All were getting tired, and one of the boys tried to slip away out of the room, A sudden outburst of knocks called him back.

The father sat on the bed, close to Jerry's head. When he leaned against the frame, a louder knocking made him straighten up. To make himself a little more comfortable, the father took off one of his shoes. A quick warning from the spirit made him put it on again. It was always Jerry who told the others what "he" wanted. The others just took for granted that Jerry knew. How? Well, how?

For a while that evening, the spirit somewhat playfully beat time to the praying. But most of the time he pounded vigorously. Almost in despair, the others told Jerry to ask the spirit if by means of writing he would tell them what he wanted. With one sharp knock the spirit declared he was willing to write. Because the noise came from that part of the room, they laid a sheet of very thin paper on the floor, but the words appearing on it were scarcely visible. So they placed a sheet of heavier paper down on the floor, between the bed and the wall to the left. A pen and an open ink-well were placed beside it. The spirit refused to write with pen and ink A box of school crayons was put on the floor. Every one in the room now heard a gently rattling sound as when a hand sorts out one crayon from many in the box. The box upset, and one of the children picked up the crayons. After this, a small piece of green crayon was placed on the floor with the paper, and this the spirit used for most of the writing.

What questions should they ask? The spirit had become altogether quiet. About twenty questions they did ask. For each question, asked aloud by Jerry, the paper was laid on the floor, and instantly the writing was on it. Nobody at any time saw the movement of the crayon. A slight rustling

of the paper was sometimes heard. "What do you want us to do? When will you tell us? In whose house are you? Will you let us sleep if we go to bed now?" These and similar questions were asked.

The only question that served somewhat to identify the spirit was "Are you from Purgatory?" The answer was "no."

After almost four hours of excitement the family decided to retire. Their invisible guest no longer disturbed them. For a while a gentle tapping reminded them that he was still there and seemingly did not intend to leave.

Such was the story of Saturday night, May 28, as told me by the family when I came to their home the following evening. They showed me the five sheets with the spirit writing. In order to remember to which question a particular bit of writing was the reply, I wrote each question near the words written by the spirit. This was not easy to do. There were too many answers on every page. It seemed to me that the spirit had not treated the questions very seriously that first evening of paper and crayon.

A Knocking on the Wall

Now it was Sunday evening, May 29, about eight o'clock. Not to delay matters, should the spirit manifest his presence, Jerry was told to go to bed. As soon as he was in bed, a knocking sounded from his room through the dining room into the kitchen, as when somebody knocks at your front door, first gently, then louder, much louder, with intervals. "There he starts," said one of the boys. The children took it lightly, but the parents were filled with concern. I walked over to Jerry and asked if he had done the knocking. He said he had not. All this was new to me, very new, my first experience in seventy years. Slowly I walked back to the kitchen. I advised the other children to go to bed. They had been kept up long the night before. I wished to be alone with Jerry. The boy's parents sat in the kitchen, tired and worried.

I stayed in the boy's room a full hour, praying the Divine Office beside a table lamp, rather attentively and devoutly, as was to be expected under the circumstances. The ceiling light I had switched off. Not the slightest unusual sound was heard the whole hour. Upstairs one of the children was snoring. Several times I paused in my prayer, wondering how the identity of the spirit could be established.

I returned to the kitchen where Jerry's father and mother sat waiting. I told them I would come again. When I left the house I thought Jerry was asleep. Later they told me he had heard me leave and that "he," the spirit, had lightly

knocked on his bed for a while. The little fellow never showed the least sign of fear. His father assured me that not a single time in Jerry's life had he had reason to scold or punish him.

The very next evening, Monday, May 30, I drove down their private lane, with lights dimmed. I hoped they might not see me come. The father came out of the house, smiling.

"Just before you drove up, we asked 'him' if we should get you, and 'he' wrote 'no'; 'he' must have known that you were on the way."

The knocking had begun after Jerry went to bed. Four questions had been asked, and all four had received a short written answer. To one question the spirit had replied that he wanted help, but he already declared that he was not from Purgatory. What kind of help was it to be? Help for a departed soul detained in Purgatory was the only kind of help these good people could think of.

A Test

Of course, I wished to find out what kind of person this intelligent actor might be. For this purpose I had prepared a number of questions beforehand. The first question which Jerry asked for me was this: "A priest is here who would like to help you. What can he do for you?" Jerry let paper and crayon fall to their place on the floor beside the bed. Careful, although unnecessary, measuring showed the boy's position in the bed made it impossible for him to do any writing on the floor.

A moment later the word "help" was boldly traced on the paper. The appearance of the writing showed that the crayon had pressed the paper against the somewhat rough flooring exposed between the rug and the wall. In order to provide a smoother surface to write on, a copy of *Extension* was laid on the floor. I might forget what question I had asked, and so I wrote it in shorthand along the upper border of the sheet on which the spirit had written the word "help."

Now Jerry asked: "How can the priest help you?"

For an answer the spirit drew a line through the sentence written in shorthand, perhaps to indicate that writing not legible to everybody would not be of any "help" to him.

Jerry asked: "Does God send you here?" The reply was "no."

The next question: "Do you want the priest to pray for you?" The crayon was pressed against the paper rather heavily for an emphatic "no."

The fifth question, in my opinion, might compel the spirit to reveal his identity: "Do you love Mary, the Mother of God?" The answer was "y e s." It was written with the vowel; every other time his "yes" was

written "ys," without the vowel. (In yes-or-no school tests Jerry always wrote "y e s.")

My next request was: "Write Ave Maria." The "Ave" appeared on the paper, but not the "Maria."

"Write Maria, too," said Jerry, prompted by me. He laid the same sheet on the floor. Now, instead of writing, the spirit gently rolled the crayon over the floor from the wall side of the bed toward me, who stood close to the bed on the other side — as if to tell me that I should write the "Maria."

"If you love Mary you should write her name, too," said Jerry. The reply was a double "X X," an emphatic refusal.

His Last Appearance

I had come back the next evening, the last day of May. On fifteen separate sheets I had typed fifteen questions. The spirit replies, if they came, would be quite revealing. Jerry was in bed, the knocking began, the spirit was ready for any questions. "Do you want us to ask you questions?" The answer was "ys."

Next: "What is your name?" The answer an "X," that is, no answer. The third question: "Did you ever have a human body?" The answer "x ys," n and yes together.

The next four sheets wit their questions were crumple like used paper napkins and af ter checking them the spiri tossed the crayon into a corne of the room. The last eigh sheets were checked off with out answers, but the crayon wa thrown after me into the nex room, where the children pick ed it up. On the first and the third of June a few more of my questions were asked, but only three received an answer. The spirit traced a cross, refused to write the holy names, "Jesus, Mary, Joseph," wanted Masses offered for somebody else, and, yes, "he wanted Father Dahmus to stay away from here."

And that, with many details not mentioned, is the story of our spirit manifestation near St. Libory, Illinois. Press reports, with headlines about "the pencil-pitching spirit" reflected the general belief that here was just another ghost story, credible to none but the credulous. But intelligent men who acknowledge the ordinary reliability of sense perception and the truthfulness of honest witnesses did give serious consideration to the reports about the noises and the writing.

Dilemma

An eccentric old farmer once put up the following notice: "I will give this field to anyone who is really contented."

When the applicant came he would say: "Are you really contented?" The usual answer was: "I am."

"Well, what do you want with my field?"—**Irish Digest**

The Pastoral Spirit

Sacerdos propter alios

JAMES H. O'NEILL

NOT too long ago I was reading a letter written by a religious to a clerical magazine. He thought it would be a very good idea in, say, a three-priest parish, for two of the priests to be kneeling down near the back of the church as the people filed out after Sunday Mass. This was to be for the edification of the flock.

Then there was a recent article in which a well-meaning monk, a member of an Office-chanting community, drew up a daily breviary plan for priests engaged in the care of souls. Everything was arranged very nicely so that one said his breviary at a set time each day. It was spread out over the entire day, of course.

Likewise, we have a sizeable number of retreat masters who tell us that the daily meditation must take place before Mass, usually for half an hour. One of their favourite clichés is that the priest who fails to make this mental prayer at such a time has simply come from the pillow case to the amice.

I believe that ideas such as these have infiltrated into parochial life and have given some of our clergy more of a religious-community attitude than a pastoral outlook in the care of souls.

I want it to be very clear that I am not, in the least, taking some kind of a pot-shot at religious in general. For instance, it was my privilege to be chaplain for seven years of the Brothers of the Christian Schools. Their daily lives were a constant source of edification to me. They were utterly devoted to their task of educating Christian youth. The bell got them up at an early hour in the morning and regulated their entire day. If some student came around looking for one of the Brothers during a prayer period, and met me, I would simply say to such a one: "The Brothers are at prayer." This is as it should be for religious, and it meant that unless something very extraordinary was going on then, the Brother in question would not be disturbed until after his prayers were finished.

However, should someone want to see me, the mere fact that I might be reciting my breviary, or saying the beads, or meditating, or performing some such action was no reason for keeping anyone waiting. Suppose I had trained people to say: "Father is praying and cannot be disturbed at this time." This would indicate that I did not really un-

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derstand my duty in regard to the care of souls. There is a considerable difference between the prayers of a priest said privately, and those that constitute a community exercise. Most religious realize this fact and have sufficient good judgment to concern themselves with their own vocation in regard to the time element in their daily spiritual exercises.

Consideration for the People

The religious who thought that priests should be kneeling down near the rear of the church while the faithful were leaving showed that he had no concept of the importance of being at the door to speak to the people. In these times, when it is often so difficult to visit the homes very frequently, the priest makes up for this lack, to some degree, by his friendly attitude around the church, both before and after Sunday Mass. It is a tradition, in the archdiocese to which I belong, for priests to engage in this particular form of contact with souls. The example is set in our cathedral and emanates throughout the various other parishes. I might add, that if one is located in a one-priest parish, as is the case with me, then the people come into the sacristy after Mass on Sunday mornings if they wish to consult the pastor. If I were to follow the advice of someone not having the pastoral mentality, I would be forced to say: "I am very sorry but I cannot see you now. This time right after Mass must be devoted to my thanksgiving."

One might think I am of the mind that no religious community could possibly run a successful parish. I know of several parishes that are run in fine fashion by religious, and this for a very definite reason. It is because they have gotten away from their daily rule of life sufficiently so that their primary effort has become the care of souls, rather than the fulfillment of the rule of life of Father Founder.

A True Story

Here is a true story in connection with this point: A religious community had charge of a certain parish. Their monastery was nearby. This particular order chanted the Divine Office. The Superior insisted that the priests in the parish participate in this daily exercise with the rest of the community, and this in spite of the fact that they were laboring in a very busy city-parish. Eventually Rome stepped in and reminded this superior that, if the order wished to retain the parish, then the parish priests were not to be obliged to chant the Office with the community. They were to be parish priests first, and religious second.

Along similar lines, the ancient but wisely-worded "Parish Priest's Manual," by Fa-

ther Frassinetti, has this to say (p. 453):

"Just as a good Anchorite or Cenobite would be a bad father of a family, so in like manner, would he be a bad Parish Priest. And if parishes are sometimes entrusted to Cenobites to be governed by them, we find by experience that, just in proportion as they endeavor to be good Parish Priests, they cease of necessity to be good Cenobites."

On the other hand, there are some diocesan priests who, in my opinion, have never really grasped the fact that there is a pastoral mentality. I sometimes wish that those retreat masters who get a one-track mind on such a subject as a set rule of life in the parochial ministry, could suddenly be thrown into a pastorate of a sizeable parish. This is a far different experience from going in with a group of prepared sermons to preach a mission. More power to the wonderful work done by such missionaries, the wayward brought back, the good stimulated to greater heights! But one does not really grasp the true nature of the parochial ministry by simply preaching missions.

'Over Their Heads'

I am not saying that religious should not give retreats to diocesan priests. But I do believe that they should avoid plunging in over their heads, giving advice on matters which show that they really do not understand the milieu of pastoral work. They should stress the importance of the recitation of the breviary, digne, attente, et devote. Never mind telling us when to get it said. And don't bother about that old chestnut about the pillow case and amice business. What about the saying of the *Preces ante Missam* as found in the Missal? One should not go too far astray by using the book of Mass in preparation for Mass. The good retreat master will stress the fulfilling of the prescriptions of Canon 125, section 2; here we are directed to make a daily meditation, visit the Blessed Sacrament, say the Rosary and examine our conscience. Suppose we follow the mind of the Church on the question which stresses, not when or for how long, but rather, the daily doing of these exercises.

I know a certain ordinary who took an outstanding parish priest from his parish and made him spiritual director of a seminary. This pastor understands parochial life from stem to stern. He has always been holy and apostolic. He speaks as one possessed with the well-balanced pastoral approach to the spiritual life. I believe that this has been the best instance of the good judgment of this ordinary in picking such a man for this tremendously important responsibility.

The sad fact of being mis-

guided in the matter of spiritual exercises is that a priest caring for souls may find it impossible to get his prayers in at a regular time and so conclude:

"This business would be fine in a religious order. But if I tried to follow their plan I would be neglecting the people. So I'll settle for the Mass and Office and Thanksgiving after Communion." If there are some priests who have this outlook, and I happen to know that there are, then I lay the blame, to a considerable degree, on certain religious, or on those diocesan priests who have a religious - community mentality which they try to apply to parochial life.

Actually it is the consciousness of prayer that is important. The priest who gets in his daily Rosary while on that Communion call or on his way to teach Catechism at the school; the priest who is "visit conscious" and makes those pop-in calls on his Master; who has a meditation book "on the go" and takes advantage of moments when he can engage in mental prayer; the one who has that spiritual reading book near his bed; and who faithfully makes his examination of conscience—such a priest has God-awareness. He is somewhat like the good mother who, while ministering to her children as they need attention, looks after her own food and rest in between times.

He possesses the pastoral spirit. He is truly "all things to all men."

Moral Anemia

The current disenchantment with the United Nations, for example, is only partly due to a realistic appraisal of the legal and juridical defects of its political organization, all defects which can indubitably be remedied by charter revisions and appropriate diplomatic action. Much more basic than these organizational difficulties are the organic diseases, the moral anemia and emotional starvation which threaten with slow-death a political body apparently expected to survive, indeed to flourish in an almost complete spiritual vacuum.—Bishop Wright in **The Catholic Mind.**

Liturgy vs. Lethargy

The somnolent congregation at the silent Mass

MARTIN BENEDICT

IN 1903, Pope St. Pius X wrote a letter to the whole Church. The technical name for this sort of letter was "Motu Proprio" because it was not something he had been asked to write, nor was its reason resting on some special feast or historic event. It was the sort of letter which he thought up himself and wrote himself because he was so deeply concerned about the spiritual need toward which it was directed. The immediate thing he discussed was the state of music in Catholic churches. He did this not because he was worried so much about the quality of the music—whether it was good art or not (and much of it wasn't, by the way!)—but because he was worried about the effect of music in Catholic churches. For one thing it had become such high falutin' stuff that the people in the benches could not make heads or tails out of it. Some of them were entertained; most of them were bored. None of them could sing it—and so none of them were taking part in the sung worship of God. And St. Pius took a very dim view of this indeed.

The Holy Spirit, Who continues to guide the Church, spoke through Pope St. Pius, Christ's Vicar on earth. And what St. Pius had to say, under the direction of Him Who fills the Mystical Body of Christ with His Life, was just this: it was time the people had a chance to take part in the sung worship of God, because "active and intelligent participation in the liturgy is the primary and indispensable source of the true Christian Spirit." Silent congregations might appear to be very devout ones. No doubt many people in those silent congregations were very devout people. But God's People, when they come together precisely as a People to worship God in and through Christ the High Priest, are meant to be a joyous group, one which makes windows rattle with its enthusiastically sung praise of God. And it was just this sort of thing the Holy Father was driving at.

So he wrote his letter. He issued orders. His doctrine was clear, his reasoning crystalline in its directness. And then there came a great silence. In too many places, in all too many Catholic churches even now, the response to Pope St. Pius and to his successors (for they have repeated his directives time and time again!) is a sort of massive muteness, a

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great silence which simply ought not to be. Popes have not counselled. Popes *have commanded.* Pius XI, for example, repeating the directives of St. Pope Pius X, closed one of his letters on the subject with the statement: "This we decree and command—and let no one dare to contravene these, our orders." Could his intention of requiring cooperation as an act of obedience to Christ's Vicar have been made more clear?

Why, then, do we still have so many congregations made up of silent and dumb spectators (the description was given by our present Holy Father!) rather than actively participating, vocally sharing gatherings of the People of God? Why are there still "silent Masses" in Catholic Churches, with the priest going about his business at the altar in magnificant detachment from the congregation, and the congregation, with equally astounding zeal, going about its business, each one for himself in his own special prayers ignoring the priest at the altar except for preserving outward signs of devout reverence? That sort of thing is definitely not in accord with the mind of the Church. Letter after letter from the last four Popes, encyclical after encyclical—climaxed by the three magnificent ones of Pius XII: on the Mystical Body of Christ, on the Sacred Liturgy, and on Church Music—all these make more than clear just what the Holy Spirit is doing in the Church today through Christ's Vicars. Why then, the continued silence?

Specious Excuses

Alleged reasons could fill pages and pages. There is one of them, however, which comes up so frequently on the part of those who, criticizing the "Liturgists" for their zeal, become themselves members of the "Lethargists"—seeking to excuse their absence of effort by specious reasoning. And most specious of all is the argument that it cannot be done because the people won't cooperate—the people do not want that sort of thing—it is distracting, etc. All of which is (you must pardon the expression) a lot of hot air! Give the people a chance—just give them a chance—and watch the results. Let me give you an example.

I had better preface the example by making it quite clear that the congregation about to be described is a very special type. It is made up of high-school kids. They are residents at a boarding school, most of them. About fifty, however, are day students. I mention this to clear the air. For it is possible readers may conclude that a boarding school offers unique advantages for "pressuring" people into something. The authorities can insist on the kids' taking part and singing, and so forth. Yes, they can insist. But if you think

youngsters can be forced to become enthusiastic, you are vastly mistaken. If they do not honestly like something, they will conform externally with a minimum of cooperation. But you can never bring them to enthusiastic cooperation by dictation or orders of threats of punishment. Teenagers have minds of their own.

If a group like this, a group slow to take up something which requires attention and effort, will become enthusiastic about taking part in the Mass, then any group can and will do it. People, whether in their teens or in full maturity, want to "get in on" a social action when they understand it and are interested in it. Sometimes a bit of re-education is necessary for Catholics to see the Mass as the social action which it is. All too long, now, have they seen it as a sacramental background for their own personal devotion. But once the re-education is given, then their instinctive desire to get into the act takes over. It's *their* Mass and they want to take their rightful share in its action.

Specious Excuses At St. Martin's

Here at St. Martin's the situation was this: the atmosphere was Benedictine. That is usually interpreted to be synonomous with liturgical. Unfortunately, the interpretation is not always accurate. Benedictine spirituality is primarily — almost exclusively— liturgical. But the centuries of silent congregations affected even those groups which came to a Benedictine environment for their education. And so up till a year or so ago, the students in high school "went" to Mass on weekdays and busied themselves with their rosaries, their prayerbooks and such. Some used Missals. They were urged to do this often. Many simply came and were there in body—but only remotely in mind. On two days a week they did have the Dialogue Mass. In the early days of this the reaction was enthusiastic. In time even this seemed boring—just another way or "going to Mass"—another way of "attending Mass"—as one would "attend" a movie and on some night sing along with the bouncing ball.

Sundays were a little different. There was a High Mass for the students, and while the monastic choir took care of the Propers, the students sang the chant—somewhat listlessly—but they sang, anyhow. In having these things, the Sung Mass on Sundays and the twice-weekly Dialogue Mass, the students of St. Martin's were actually ahead of other places in their area, at least externally. But their sense of participation, their realization that they were actually taking part in the Action of the Sacrifice—*their Sacrifice*—well, that was not too evident. So their vocal

getting in on things was mechanical. And many of them welcomed the return to anonymous silence which they found when they "attended" Mass during times of vacation. It was less noisy. They could "pray better during Mass"; they could sleep better, too!

A Change Sets In

Then things began to change. In his letter on the Sacred Liturgy, the present Holy Father, Pope Pius XII, had much to say about the various ways in which the People of God could be helped to regain their rightful active and vocal share in the Action of the Mass. He spoke highly of those efforts which were made to have the people respond to the priest. And he commended, in equally enthusiastic terms, those who sought to have the people assert their rightful place in the Action by responding and by singing those parts of the Mass which are, of their nature, prayer in sung form. The Introit, for example, is really an entrance-hymn. The action of the Offering is meant to be accompanied by the song of the People of God as they offer themselves in the symbolism of their gifts. And Communion, the eating as God's guests at God's table, is a joyful thing. The walk to the Table of the Lord is a march of God's holy and happy people, and it is meant to be a time for song, too. Finally, when the official commission to go and live like other Christs has been given, the "Ite, missa est," God's People ought to express their gratitude for what they have been allowed to do by means of song which, as Pius XII would put it, resounds in the House of the Lord like the roar of a thunderous sea!

St. Pope Pius X aimed at restoring *sung* participation. The ideal he stated is the ideal which remains firm—the people's taking part in Sung Mass —High Mass. Yet centuries of silence, years of utterly individualistic "attending" Mass—these things did their damage. Then, too, Protestants sang hymns and so many Catholics, with that wonderful ability for lack of logic which we humans possess, got the notion that singing hymns and even singing the Mass was a Protestant sort of thing. Catholics were supposed to be mute during their worship; non-Catholics were the vocal worshippers. All this was, of course, an upside-down sort of thinking. For if those who had abandoned the Sacrifice of the People of God felt that they had a right to take part in what they had left of the act of worship, how much more should they take part fully who had in the midst of their assemblies the Sacrifice of Christ the High-priest—the perfect worship?

The Dialogue

Because of these problems, those who tried to obey St.

Pius X's directives decided that a substitute was necessary by way of leading the people back to the real thing. Why not have them recite together what they would and should sing together at High Mass? Why not have a low Mass with active participation by way of the people's responding to the priest when he greeted them and prayed in their name, and then recite aloud and as a common social prayer, those parts like the Kyrie and Gloria and Credo—parts which they would sing were the Mass a High Mass? It was this sort of reasoning which brought about our present form of the Dialogue Mass. And the Holy Father has spoken very favorably of this type participation.

All this helped restore a sense of "getting in on" the Mass. But something was still missing. One who loves, sings. That was St. Augustine's idea. God's People come to worship Him because they love Him. Dialogue Mass was not quite complete. The joy of greeting the divine High Priest in the person of the human celebrant as he comes to the altar for the Sacrifice—greeting Him in song—that was missing. So too at the Offertory: God's people were kept mute even in a Dialogue Mass during the action of their offering. And the Communion-banquet was still a silent affair. A solution was needed and a solution was offered. Why not have hymns sung by the congregation at those parts of the Mass which are sung — processional acts? Then let the people continue to respond to the priest and to pray together the Gloria and Credo, the Sanctus and Agnus Dei. But get them singing. More correctly, *let* them sing, because they are people who love God. And lovers want to sing!

The experiment was tried in the Abbey Chapel with the High School and College students. It took a little time to get them to see that they were really *singing the Mass* and not just singing during Mass as many of them had done when in grade school. Hymns were chosen because they fitted that part of the Mass at which they were sung. For a while there was some foot-dragging. This seemed to be just one more way of going to Mass. Then the idea became clearer as to just what the congregation was really doing. And the students caught fire. The results are, today, nothing short of phenomenal.

The 'Silent' Mass Is Gone

There are no more silent Masses at St. Martin's. The students simply would not tolerate them. Now they almost dread going to Mass during vacation time—if, in their home parishes, they find themselves forcibly reduced to silent assistance. These are the future laymen of the Pacific Northwest, and a change is coming in this area, because

these kids know now what it is to really worship God as a People, and they want that right for the rest of their lives.

The Sunday High Mass continues, but it has taken on new life. On weekdays, the students respond to the celebrant, "in accord with the rubrics," as Pope Pius XII puts it, and the Entrance of the Celebrant, the Offering of the People, the Communion (and during their actual reception of Communion at that!) and the Departure as other Christs—during all these parts of the Holy Action, the Congregation sings its prayerful praise to God. On three days each week, lectors stand in special pulpits before their fellow-students and read the Collect, the Epistle, the Gospel, the Prayer over the gifts just offered (Secret), and the Postcommunion of thanksgiving—read these parts in English, so that this portion of God's People may hear in their own tongue the official proclamation of the Word.

The "Diptychs" have been restored, too—the reading of the Remembrance of the Living and that of the Dead, and the students submit their own intentions to be incorporated into the prayer-action of God's People before and after the heart of the Sacrifice. All special feasts are high-lighted in some way or another, and in this way the Church Year comes alive for the congregation. Before each vacation period, the entire student-body prays together after their Mass, the Church's official sacramental—"Prayer Before Going On A Journey." Their lives center more and more in their daily Sacrifice now, because it has become theirs fully, and that especially by their restored sense of the sung praise of God.

What has been done in this high-school and college chapel is being done in other parts of the country—*and can be done* in every parish and religious house. God wills it, for God the Holy Spirit has spoken through Peter in the voices of St. Pius X, Benedict XV, Pius XI, and our present Vicar of Christ, Pius XII. Just give the people a chance, help them to know better their rights in the Act of Worship, and because Catholics are people who love God, they will joyously give voice as is the instinct of all true lovers, by singing their prayerful praise doubling the value of their participation (he who sings well, prays twice!) and anticipating even here below that eternity of song which is the life of heaven!

The Liturgy and Rubrics

Qustions and replies **WALTER J. SCHMITZ, S.S., S.T.D.**

IS there any specified regulation about the number of candles to be placed at a side altar in a church? Some of our priests hold that we must have six candles at the side altars.

There is no specific regulation about the number of candles to be placed at a side altar. If low Mass is offered at any altar, two candles are required; if a Missa Cantata is offered, at least four candles should be lighted; and if a Solemn Mass with deacon and subdeacon is offered, six candles should be lighted

If there is a shrine to one of the saints or Our Lady at the side altar, large candelabra may be used with candles not of beeswax. However, if Holy Mass is offered, the regulations mentioned above still hold.

Tubular Candles

Recently, I visited a large cathedral church and I noticed on the high altar, metal tubes with candles inserted in them presumably to give the impression of added height. Are these permitted?

The Sacred Congregation of Rites (No. 3348) has stated that while these are permitted, they are at best only tolerated. Father O'Connell (*Church Building and Furnishing*) remarks "while dummies (imitation candles of painted metal, having inserted in them a candle butt, supported by a spring) are tolerated, they are most undesirable, and, as an unworthy pretence, are condemned by liturgical authorities."

To this remark the following footnote is added: "It is, obviously, an abuse to burn candles of proper length at Benediction, and use up candle ends for the adorable Sacrifice."

Kneeling For Credo of Mass

At what times during the year does the celebrant at High Mass kneel during the Credo of the Mass? Do the faithful kneel at the same time or do they remain seated?

The rubricians direct that the celebrant at a sung Mass kneels during the singing of the "et incarnatus est" on Christmas Day and on the feast of the Annunciation. Everyone, choir and faithful, kneel at the same time.

Displacing Feasts

If a feast of major double rank falls on a first-class feast, like Palm Sunday, is the lesser feast simply suppressed or is it transferred to some later date?

Palm Sunday does not admit any feasts and if a feast of double rank or major double occurred on that date, it is not

transferred but simply drops out for that particular year.

Spot Lights On The Monstrance

I have a vague recollection that there is or has been some legislation forbidding, spot lights on the monstrance during periods of exposition. Please clear up this matter.

The Sacred Congregation of Rites (No. 4275) has specifically stated the "use of the electric light is expressly forbidden to light up the place in which the Blessed Sacrament is exposed so that the Blessed Sacrament may be seen by the faithful."

Father O'Connell makes the following comments: "All theatrical 'effects' (spot lights, coloured lamps, etc.) must be studiously avoided . . . For cultural purposes, i.e., lights on the altar during a function, or before the Most Holy Sacrament, or in front of relics or sacred images, the Church allows only pure wax or natural oil. Accordingly, gas or electric lighting in any form may not be used for cultural purposes . . . It is expressly forbidden to illuminate with electricity the interior of the tabernacle or throne, or put a light behind the monstrance when the Blessed Sacrament is exposed, that the Sacred Host may be more clearly seen."

Roman Collar History

I would appreciate a few remarks about the history of the Roman collar. We priests consider it part of our regular dress but too few of us know anything about its significance and history.

"Before the sixteenth century clerics did not wear collars, as can be seen from the paintings of that period. When they began to wear a collar it was the offspring of a worldly ornament in secular dress and not of ecclesiastical attire. Originally it was nothing else than the shirt collar turned down over the cleric's everyday common dress in compliance with a fashion that began toward the end of the sixteenth century. For when the laity began to turn down their collars the clergy also took up the mode. Although the Church did not forbid her ministers to follow this fashion, she warned them not to give way to its exaggerations and finery. During this period the collars of the laity were often edged with rich lace or needlework.

"In our own country during the early part of the nineteenth century, the clergy wore a neck gear called a choker, as can be seen from the pictures of the clergy of that period.

"The collar which at the present time is called the Roman collar is neither Roman nor is it a collar. That which is today known as the "rabbi" is the true collar, called in Italian *collaro*.

"The Roman *collaro* known

at the present time as the rabbi was a loose breastpiece of cloth material with a rigid circle of the same material. The rigid circle is properly the collar, The circle of material was kept rigid by the insertion of a piece of cardboard or some other stiff material. About the seventeenth century the custom arose of wearing over this rigid circle a changeable band of white linen called *collarino* in order to keep the Roman collar clean. In 1642, Pope Urban VIII forbade clerics to use lace on their collar. Thus the narrow band of white linen used to protect the collaro, in the course of a few centuries, became the stiff collar which is called today by the name *Roman collar* . . . As part of clerical dress it is not yet a century old. It is the only part of clerical apparel that distinguishes a cleric in public. It was made obligatory for all clerics in the United States by the Third Plenary Council of Baltimore." (McCloud, *Clerical Dress and Insignia of the Roman Catholic Church*)

Consecrating Hosts After The Offeratory Prayer

Recently I was offering Holy Mass for a small group of people and some of them desired to receive Holy Communion. Small particles had to be consecrated at my Mass. Two or three additional hosts were brought to me as I finished reciting the Sanctus. Was I correct in just going on with the Mass and adding these extra particles to those already on the altar?

Mueller-Ellis state in answer to the above inquiry that "even after the beginning of the Canon (but only before the Consecration) the priest may, in urgent cases, receive hosts to be consecrated. He first makes a mental offering of these."

Assistant Priest At A First Mass

I have attended a number of First Masses and have been amazed at the actions and ceremonies of the Assistant Priest. Could you enumerate briefly his exact duties?

a) The assistant priest helps only at the missal and is vested in surplice, amice, cope but not stole.

b) If the Mass is a solemn one, the deacon incenses the celebrant and also carries the paten at the time of the distribution of Holy Communion.

c) If the First Mass is a low Mass, the duties of the assistant priest are simply to help the newly ordained when necessary. The assistant priest may hold the paten at communion time.

Where the custom prevails, the assistant priest may wear the stole over his surplice from the beginning of the Mass until the end or only from the beginning of the Canon until after Holy Communion.

The Code of Canon Law

V. REV. PAUL R. COYLE, J.C.D. **Questions answered**

I am often asked to repeat the conferring of the Sacrament of Extreme Unction when I have already anointed a person. What law governs this matter?

All theologians of today admit the permissibility of conferring Extreme Unction in each danger of death, whether it be that of entirely new sickness, or a second danger of the same sickness. Extreme Unction is a remedy against the evils which sick men in danger of death suffer. Consequently, as long as the danger and depression continue, only so long does the right to the supernatural graces of the sacrament remain. A sick man whose infirmity is no longer conjoined with a danger of death has no more right to the aids than a sick man whose sickness is not yet coupled with a danger of death. Hence, if a man falls again into danger of death, he needs the right to the spiritual aids which evanesced when he passed out of the *periculum mortis* the first time. The only way to recapture this right is by a second administration of the sacrament. Consequently the subject is to be anointed a second time.

Repetition can be made as often as the dangers of death occur. If it is without doubt that the first peril has been removed and the patient has recovered only to fall subsequently into another new danger, the repetition of the sacrament must be made, even though the interval of time between the unction is very short. This, too, whether the second danger occur from the same sickness as the previous peril or from an entirely distinct cause.

The cases of lingering illnesses (and, *a pari*, old age) can give some difficulties to a priest, and therefore require a lengthier consideration. Two contingencies may occur:

1. When the danger of death has certainly passed away from such a patient, and he subsequently falls into a second danger of death.

2. When a man, suffering from a protracted illness, has but doubtfully passed from one danger of death into another.

A Certain Interruption

In the first instance it is clear that the man must be reanointed. Noldin distinguishes between an obligation and a permissibility to reanoint. When it is a second danger of the same sickness the sacrament may be repeated, whereas when the sickness itself is an entirely distinct infirmity, the Unction must be conferred the second time. The distinc-

tion between the cases is entirely unwarranted. The sick person has lost his title to the spiritual comfort and alleviation furnished by the previous Unction. This evanesced when he passed from out the pale of danger. When he falls again into danger of death, he is as much in need of these aids as if a new sickness fell upon him.

Some theologians teach that repetition of the sacrament can be made when a man, already anointed in imminent danger of death, has been somewhat relieved and subsequently fallen again into imminent danger, even though his temporary relief did not put him beyond danger even for an instant. The proponents of this opinion are St. Bonaventure and Laymann among the older writers, and De Augustinis, Prummer and O'Kane among recent authors. Indeed other authors seem to be speaking of the same thing when they talk of the recovery of a patient from danger of death. Rarely does it seem that they understand a convalescence to such an extent that the disease has temporarily lost its fatal character. This can be seen from the fact that the examples of such authors are consumption, tuberculosis, and dropsy, which seldom allow a recovery to such an extent that a man cannot be said to be in at least a remote danger of death.

With regard to this opinion Kern takes sharp issue. He claims rightly that the sacrament of the Unction was instituted for those who are seriously sick and in danger of death, at least, remotely. Hence when once anointed, the efficacy of the Unction extends thruout the entire time that the man is in danger, no matter how much his condition changes therein, provided, of course, that never does he pass beyond a remote danger. If, therefore, a consumptive is anointed when he is first declared in danger of death by the physicians, he received the benefits of that unction thruout the entire duration of such a danger. How then can Extreme Unction be given in this case? If not invalid, it seems quite illicit. It is no escape to say that Extreme Unction may, but need not, be repeated within this time. Either the man is again in need of the efficacy of the sacrament, or the effects of the first unction are still perduring. If he is in need of the Unction, the sacrament not only *may* be repeated, but *must* be again conferred — and that, too, by the same obligation in justice or charity which bound for the original administration. If the efficacy of the first unction still perdures, then a repeated unction is *altogether unlawful.*

A New Danger

Authors, however, advance some reasons in defense of this practice. They claim that mor-

ally a new danger is present, and is actually considered to be present in the common estimation of men. Those who have been in imminent danger and have recovered gradually for a notable space of time, are usually considered out of danger, although *de facto* they may not be. The recuperation is popularly considered to be evidence of the successful negotiation of the crisis. If one of these patients should fall again into imminent danger of death, a new danger is thought to have risen. Genicot goes so far as to say that this popular belief on the subject should be preferred to a medical opinion to the contrary: "Cui vulgari existimationi inhaerendum est potius quam scientificae medicorum existimationi, in regula vulgo applicanda."

There is enough probability here to justify an administration in such cases. The intrinsic and extrinsic bases supply a sufficient defense for the legality of their action. Priests who have convinced themselves that re-administration in the same danger of death is positively invalid, can take sufficient care of the patient's soul by making a conditional administration. Even this seems hardly of obligation, for the sacrament has surely the efficacy it was designed to have, and this efficacy continues. Moreover, who is to say when popular belief looks upon the old danger as passed and the new one as arrived? And again, it might be difficult to show by what power the common estimation of men changes an essential condition in a subject. Suppose common estimation thought some substance was bread, while chemists declared scientifically that it was not. Could the fact that in the popular mind such a substance was bread make it valid, not to say even lawful, matter for the Eucharist?

No Strict Obligation

The obligation of a pastor in this case is not strict. He is certainly not bound to anoint in such cases. His procedure will depend on the appeal which the arguments of one or the other opinion have for him.

With regard to a partial recovery, whereby the patient is placed probably out of the danger of death, followed by a relapse, it may be said that Extreme Unction may be repeated in such a case — just as it can be given originally when there is a prudent fear that danger is present. In the present case all that is necessary would be a probable judgment that a new danger of death has arisen. With regard to the obligation of conferring the sacrament, it can hardly be said to be very urgent, for it is by no means certain that the man has lost the efficacy of the former unction.

The second case, wherein it is doubtful whether a man has

recovered and lapsed again into a second danger of death, provides several problems which are not easy to solve. Suppose a patient is anointed because he is remotely in danger of death. He lives on for a notable period of time without much change of condition apparently. Or his condition may be quite variable. One day he is quite sick, the following day much relieved — and in this spasmodic fashion he continues for some months. Can Extreme Unction be repeated upon such persons? And if so, how frequently?

To verify the word "convaluerit," used by this canon, there must be some improvement. A mere continuance of life does not of itself justify a second administration. Some kind of a recovery is required, and that recovery must continue for an appreciable length of time. Thus Noldin says: "Idem periculum perdurare censetur, si infirmus per breve solum tempus, per aliquot scilicet dies, se melius habuit, nisi ex natura morbi aliud constet." Genicot thinks an improvement lasting over four or five days is not sufficient. This, too, is the opinion of St. Alphonsus and of D'Annibale.

O'Kane is of the opinion that a man who lives a month after the conferring of Extreme Unction furnishes thereby a positive doubt as to his recovery. All things considered, it is quite hard to tell as a general rule whether or not the danger has actually continued during the whole time or whether it has ceased to exist at any time.

In this case theologians allow a repeated administration of the sacrament, and they urge priests to incline towards repetition. This admonition to pastors was repeated by Benedict XIV, St. Alphonsus, Kenrick, Scavini, Gury, O'Kane and Genicot.

(Kilker, "Extreme Unction," p. 191.)

Good Reason

A Union Pacific railway shopman, drawn for jury service, asked to be excused. "We are very busy at the shops," he said, "and I ought to be there."

The judge commented: "So you think the Union Pacific couldn't get along without you, eh?"

"No, your honor," said the man, "I know it could get along without me. But I don't want it to find out!"

"Excused," said the judge.—**Redemptorist Record.**

BOOK REVIEWS

Teach Ye All Nations

by Edward L. Murphy, S.J.

Benziger, New York, 1958. pp. 234, $2.75

HERE, for the first time in English, possibly, we have a useable compendium of Missiology. Now we and our lay people have a dogmatic and historical source of information in this magnificent coverage of the principles of Catholic missionary work. It is useful, not only as a sourcebook, but also as a text for study clubs on the missions. Its fund of information includes discussion on such varied subjects as: Solidarity in Adam, Christ, and the Church; Mediatorship of Christ; Explanation of the Necessity of the Church; Church and Political Life; Supra-Nationalism of the Church, to name just a very few.

No man could be better prepared to write on this subject than Father Murphy. He holds the unusual degree of Doctor of Missiology from the Gregorian University in Rome. Father Murphy also has gained practical knowledge in the mission field, especially in the Philippines.

This little book demands slow and meditative reading. How many of us, I wonder, ever sit down and really ponder the command of Christ to all Catholics of all times to go forth and establish His Church in all nations? This is our task, to spread the Good News of God's love for men, and how this love has been manifested through Christ's suffering and death, and through the establishment of an institution to bring us closer to God.

We are, all of us, concerned with our own problems; running a parish, teaching, etc. We need to stop and look once in a while beyond this small and necessary part we are playing, and try to grasp the universal intent of Holy Mother the Church.

As the author points out, the success of the missionary apostles of the Church is not to be measured in any great number of converts. The real success is to be measured in how close we come to fulfilling the inspiration given to us by St. Paul — to become all things to all men in order to gain all to Christ.

Of all the sections of this fine book, the chapter on Supra-nationalism and adoption stands out in my mind as being the most powerful and moving. We must never let ourselves forget that it is Christ who is the source of the unity existing among all peoples. It is Christ and not our race or nationality that makes us a member of the Mystical Body.

All who read this book are challenged to admit consciously and zealously that the Church must be for them the totality of their existence. Only then will the terms "Mystical Body," and "Corporate Worship" have any meaning for them. Only then will

hey really grasp the meaning of Christ's command to "Teach All nations." In this lies the value of his book, for in this lies the vitality of the Church. — Hugh J. Biggar, Maryhill Seminary, Pineville, La.

From Fashions to the Fathers

by Hilda C. Graef

Newman Press, Westminster, Md. 1957, pp. 329, $4.00

A MANNER of speaking always attractive and with an edge of liveliness was St. Paul's advice to the Colossians. While he had in mind an early version of the inquiry class, we might well take his counsel as a norm for good memoire writing in this age of the memoire. Judged by the above norm, Hilda Graef's story of her life is delightfully successful.

Readers of THE PRIEST are already familiar with Miss Graef's writing. Many, too, will recognize her as one of the collaborators in the preparation of the monumental *Lexicon of Patristic Greek* at Oxford, and as the translator of two treatises of St. Gregory of Nyssa for the *Ancient Christian Writers* series. She is also well known for her works relating to Christian mysticism. Of these, *The Case of Therese Neumann* stands out — in her own words — as her *enfant terrible.*

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Book Reviews

But behind this rather staid an scholarly line-up of works is a per son who, despite her scholarliness is anything but staid. From the ex periences of a "disgustingly heal thy" and normal childhood in th Protestant atmosphere of Berlin Miss Graef traces her life throug the ruin of the First World War and after the War through th "studies, fashions and flirtations" of university life. After a few years of teaching and writing for newspapers came the advent o Hitler in Germany. Since life as a non-Aryan in the Third Reich had little (!) to offer, Miss Graef escaped to Holland and from there to England. Here her career as a writer began in earnest. By way of the Church of England, in which she studied theology on a scholarship, she became a convert to Catholicism.

Miss Graef's reminiscences of the trying war years in England, as well as the account of the warm welcome extended to her as a refugee by the English, help explain her complete lack of regret at leaving her own country and adopting England as her home. But no matter how British she has become, Hilda remains a Berliner for life. Her humor seasoned as it is with a dash of sarcasm and her marked dislike for anything savoring of the sentimental are traits typically associated with her native city.

Devotees of Therese Neumann of Konnersreuth will again be riled as they were upon the publication of Miss Graef's book in 1950 by the author's account of the background of that book and of the disputes it set off. Whether one

grees with her view of the Bavarian mystic or not, Miss Graef's courage in publishing the results of her examination — and it involved great personal sacrifice — surely calls for admiration. Incidentally, it is a credit to the Church that critical examination of such phenomena come from among our very own.

An informal biography, just like conversation, ranges from the pleasant and chatty to the stimulating and thought-provoking. Miss Graef's story is no exception, as her title would indicate. Typical of the many timely and interesting topics she touches on is the vocation crisis among women religious. Between the foundation of most orders and our own day, Miss Graef points out, there has occurred the emancipation of women, (Incidentally, Hilda Graef is no feminist!) It seems then that at least in some orders new methods are needed to fit the new situation of women's social status in order to attract modern girls to the religious life.

For those who have already read Miss Graef's books, here is a chance to meet the charming and vital personality behind them. For those not yet acquainted with her writing, this story of Hilda Graef is a fine introduction to the works of one of the leading Catholic laywomen writing today. — Edward Frazer, Kenmore, Washington.

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The Gift of God

by Msgr. John T. McMahon

The Newman Press, Westminster, Md. 1958, pp. 176, $3.25

IN the concluding chapter of this new little book on the Holy Ghost, the author confesses that "these pages are not scholarly, they give nothing new, but they are feeble expression of gratitude to the Holy Spirit from a priest nearing the sunset, and from a priest who now regrets bitterly that he had not cultivated a warmer devotion to the Holy Spirit."

This evident compilation from conferences and sermons delivered to priests in Australia during a long priesthood should not discourage the lay-reader. The style is so simple, clear, and devoid of American "propaganda" adjectives and superlatives that it may well become a favorite and even companion volume with Father Hoeger's popular *Holy Ghost Prayer Book.*

The first paragraph of the Introduction not only sets the keynote of the book but contains a sentence which bears repetition from our pulpits: "One might, if the irreverence be allowed, almost think of the Holy Spirit as the habitual short-cut into the heart of religion."

The slogan-like sound of "short-cut" in this case contains the attractiveness not only of modern personal perfection. The twentieth-century mind understands the terminology and feels an instinctive identification with it. The ancient systems of laborious step-by-step acquisition of virtues and suppression of vices do not reach the modern mind. The labor-saving "short-cut" of the Gifts of the Holy Ghost does.

The Holy Ghost, with the seven permanent dispositions He gives the soul at Baptism, can truly provide this "short-cut" because it is He Who will give strength and He Who will conquer. Every Christian soul can cooperate fully and actively by a simple and sincere willingness. He must learn the difference between acting with his own impotence and acting under the power of the Holy Ghost. Of ourselves we can do nothing; with

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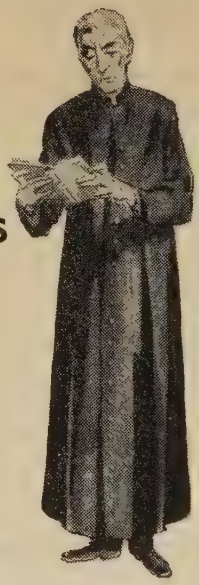

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Book Reviews

the Holy Ghost, there is no limit to the heights we can scale.

Briefly, the author re-states the traditional doctrine of sanctification in the Church as a matter of cooperation with the Holy Ghost and shows it to be more a matter of Mary-like "Be it done to me according to thy Word" than a perpetual heaving of natural shoulders under the weight of a supernatural load. It is another phrasing of Thomas Aquinas' reply to the question of what one must do to become holy: "Will it."

To repeat the author's own opening words: "The special need of our day is that we learn to know the Holy Ghost better, love Him more, and go to Him more frequently." Our pulpits should ring often with His name and our press print it with loving affection for it is the Holy Ghost Who gives each soul the Seven Gifts "to enlighten the mind and strengthen the will" and "they urge spiritual activity. They are seven powers, seven springs of action whereby the cardinal virtues of faith, hope and charity are exercised and developed. With the indwelling of the Holy Spirit and His seven gifts the soul is urged onwards to its destiny, which is sanctification."

The book is nicely divided into an exposition of the role of the Holy Ghost in our spiritual lives called "The Mission of the Holy Spirit" and an equal Part II on the "Devotion to the Holy Spirit" as found in the Mass of the Holy Ghost, the Holy Ghost Novena, Chaplet and special prayers to the Holy Ghost. — Joseph A. Lauritis, C.S.Sp., editor, "Paraclete"

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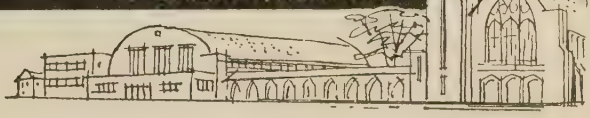

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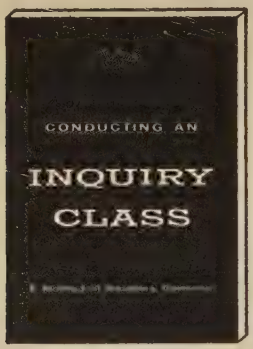

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Currente Calamo

Continued from page 806

far had no one to challenge them on their own level.

Although it is only two years old, it has made its way past the Averted Gaze of the Liberals into a full-dress psycho-analysis in Harper's and a very long and very involved attack in Commentary. Undiscouraged subscribers still include Mme. Chiang Kai-shek, Bishop Sheen, Admiral Strauss (late of the AEC), and innumerable Senators. It goes into the Senior Common Room of Jesus College at Oxford, to the Canadian, German, and Chinese Embassies. Two copies go to the Vatican each week; another to the State Department. The Library of the CIA has three subscriptions. Pretty good for a (Catholic) conservative publication!

You can try it yourself at one dollar for a trial run of six issues or eight dollars for a full year. Write to the National Review at 211 E. 37th St., New York 16, N.Y.

Correspondence

Comment On 'Foreign Aid'

I HAVE read your July editorial as reported on the 5th of that month in the Brooklyn *Tablet*.

In the absence of explanation to the contrary, some of your readers, like myself, may understand "Foreign Aid" to mean all aid

given by the United States Government to foreign governments since the beginning of the Marshall Plan and the Truman Plan in 1947. I believe such readers should be put on notice that the figures you set out as representing American Foreign Aid to Communist Governments, some of them innacurate, include sums for Lend-Lease and UNRRA, given prior to 1947 — prior, in fact, to the beginning of the Cold War.

You are on readily defensible ground when you criticize aid to Yugoslavia (though such strongly anti-Communist Catholics as Clare Boothe Luce disagree with you). Even here, however, it should be noted that "military assistance" (meaning that kind of Foreign Aid which covers most military hardware and for which country figures are classified) was shut off to Yugoslavia six months ago, and that all other kinds of Foreign Aid to that country have been steadily declining — from nearly $30-million in 1956, to about $15-million in 1957, to less than $12-million in 1958.

You charge that $687,929,000 in U.S. Foreign Aid has been given to the Soviet Union since World War II and that "this program was sold to American Catholics with pitiful reminders that one-third of the world's people go to bed hungry every night." One would never guess that $277,254,000 worth of the monies which went to Russia after the war consisted of lend-lease commitments (concluded but not fulfilled be-

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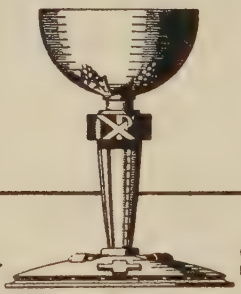
aid of any kind has ever gone to the Kadar Government. The sum of $1.7-million was given to the International Red Cross for distribution within Hungary between October 28 and November 15, 1956, a period during which the Kadar regime had not yet reimposed governmental control over the Red Cross. Funds were also given for distribution to Hungarian refugees outside Hungary — $5-million to the UN High Commissioner for Refugees, $6.9-million to the Intergovernmental Committee for European Migration, and $6.7-million to the U.S. Escapee Program. In addition, nearly $12-million worth of surplus American agricultural supplies were made available to the starving Hungarian people.

After citing these grants to Communist countries, you comment: "One would almost think that the powers behind our Foreign Aid Program had a vested interest in the perpetuation of international Communism."

It seems only fair that those of your readers who may have been impressed by this observation be informed of certain facts of record concerning our Foreign Aid Program. In the past three years alone, for example, the United States has given 20 nations of Latin America $202-million in Foreign Aid, not counting military assistance. Perhaps it should be explained that Foreign Aid embraces two kinds of military help. One is called "defense support" and covers the cost of feeding,



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clothing, housing, and moving troops, etc. These sums are not classified. The other is called "military assistance" and covers weapons, ammunition, etc. As previously indicated, the amounts of "military assistance" granted any given country are classified though the world total is not. Thus in the 1959 appropriation request "military assistance" is 85% of the sum represented by all the rest of Foreign Aid. Nine of the 20 Latin American countries got "military assistance" in the past three years in addition to the $202-million's worth of other kinds of Foreign Aid.

If this does not sound like a design to perpetuate international Communism, neither will the fact that, in the same three years, more than $900-million, not counting military assistance, was given to the anti-Communist Governments of Spain, Turkey, Greece, West Berlin, Lebanon, Jordan, Liberia, Libya, Iran, Morocco, Saudi Arabia, and Tunisia. *In addition,* nine of the 12 were given military assistance.

What sounds still less like a program to advantage Communism is the fact that nearly all the weapons and other equipment, and the training, for the entire military establishments of Nationalist China, South Korea, Vietnam, and the Philippines, has been provided by U.S. Foreign Aid, which also contributed very substantially to the armed defenses of Pakistan, Japan, and Thailand. In the past three years these seven nations have been given $1.9-billion in American Foreign Aid. About $1.8-billion of this was for "defense support" — and "military

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assistance," which went to all seven, was *in addition.*

Without Foreign Aid, Chiang Kai-shek's Formosa, Syngman Rhee's Korea, Ngo Dinh Diem's Vietnam, would unquestionably go down the Communist drain, and the Philippines, Pakistan, Thailand, and Japan would probably follow in short order. Let all good anti-Communists ponder this well before wheeling their Big Berthas into the line against Foreign Aid.

(Mr.) Edward J. Heffron
Washington, D.C.

Mr. Heffron's definition of "Foreign Aid" is singular. There is no reason for departing from the official U.S. Government nomenclature. One source of the facts for my editorial was an official document published by the Government Printing Office and entitled "Foreign Aid by the United States of America." This defines Foreign Aid as including lend-lease and UNRRA.

What Mr. Heffron is really looking for, of course, is a cut-off date so he can bury the skeleton in the closet. He wants to hide the nasty fact that Russia received the second largest amount of United States Foreign Aid. But lend-lease, UNRRA, Marshall Plan, Mutual Security, FCA, ICA, etc. — all are part and parcel of the same gigantic Foreign Aid Program, sold under different labels to suit the temper of the times.

Regarding help to Kadar, inquiry at the Library of Congress has elicited the following information:

U.S. Grants to Hungary in Fiscal Year 1957

	JULY-SEPTEMBER	
1956		$3,393,000
	OCTOBER-DECEMBER	
1956		
	JANUARY-MARCH	
1957		2,033,000
	APRIL-JUNE	
1957		4,740,000

The Communist Janos Kadar was installed as head of the Hungarian dictatorship by Khrushchev in November, 1956, and up until the end of the last fiscal year, had collected a total of $6,773,000 from the American taxpayers. As stated in my editorial, the revolutionaries got nothing. — G.J.G.

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Correspondence

Agrees With Fr. Gustafson

I HAVE read with the greatest pleasure and approval Father Gustafson's admirable editorial, "The Problem of Foreign Aid," in your July number, and I now offer my heartiest congratulations.

This excellent editorial should be reprinted and distributed broadcast throughout the U.S.A.

Tuus in Corde Iesu,
M. D. Forrest, M.S.C.
Geneva, Illinois

As a matter of fact, that particular editorial was reproduced *in toto* on the front page of the Brooklyn *Tablet*, with its circulation of 130,000. In addition, the editor wrote an editorial of his own on our editorial, besides commenting on it in his weekly column. OUR SUNDAY VISITOR, with a circulation of just under a million, presented the article *in brevi*. Also, we received a tearsheet from the Manchester (N.H.) *Union-Leader* expressing vigorous assent with THE PRIEST on this matter. There may have been others. — The Editors.

Defends Foreign Aid

THEORY is undebatable, of course, in the foreign aid article. But the facts are so very different!

The article describes an urgency to "turn down the muzzle velocity of the stream of foreign aid directed outward," lest American charity deteriorate to prodigality and self-love be sinned against.

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Correspondence

As a matter of statistics, our annual foreign economic aid, shorn of military aid, hovers under a billion dollars — ¼ of 1 % of our annual national income. Our self-love is still 99.75% complete; love for neighbor is only 0.25%. No cause for alarm, really. Especially since moralists speak of an *obligation* of charity in terms of 2-6%, more or less, depending upon relative degrees of wealth and need. Between obligation and prodigality there is still a buffer zone. Thank God, our country does practice far more charity than the foreign aid bill would indicate. Thank God twice that these other programs are not a political football.

Our Holy Father urges the free world in season and out of season to exercise greater international solidarity. Specifically he urges more migration, trade, aid, political unity. A magazine for priests might channel that message to us often, in detail, effectively.

Sincerely Yours,
Anthony
Zimmerman, S.V.D., S.T.D.
St. Mary's Seminary
Techny, Illinois

How Many Hungry?

FR. Ginder says on p. 564 that one-third of the human race go to bed hungry. He repeats it in OUR SUNDAY VISITOR.

Catholic publications have been telling us over and over again all these years that the figure is two-thirds — a big difference. Which is correct?

Fraternally in Xto.,
Father Proeller
Orrin, N.D.

I have yet to see any publication, Catholic or otherwise, raise the figure to two-thirds. Could Father Proeller cite one or two such publications? — R.G.

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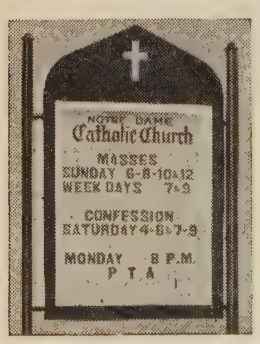

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rent price some several months ago, I hesitated and then decided against renewal. I was contemplating (and still am) giving "the axe" to some incoming magazines in view of the difficulty in finding time to read the many books and periodicals I own.

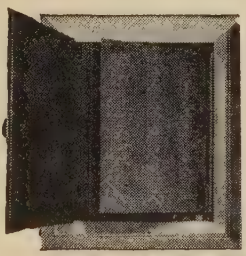
Then I regretted my decision, especially more so as I read each successive superb editorial in your magazine, not to mention the fine "Currente Calamo" and other items. (Although certain of the articles seem to be penned very hurriedly.) [Note: They certainly are. — Ed.]

Upon returning from vacation last Saturday I was faced with a stack of mail. Just today did I read your second and last offer. Herewith my check for a five-year extension of my subscription.

In the risen Christ,

Joseph S. Miller
St. James Church
Wausau, Wisconsin

In response to our promotion effort of early summer we received a total of 4,048 advance renewal subscriptions. Of these, 53% were for five-year subscriptions; 36% for two years; and the remaining 11% were one-year terms. In addition, we have entered more



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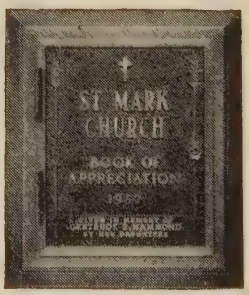

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than 4,000 new subscriptions during the past seven or eight months. We interpret these data as a resounding vote of confidence for our editorial content by the priests of America. — Editors.

'Josephine,' Not 'Kathleen'

THE name of the poem taken from "Around the Boree Log" and referred to on page 632. in THE PRIEST for August, 1958 is "Josephine," not "Kathleen."

With all good wishes, I am
Yours very sincerely,
(Rt. Rev.) James M. Reardon, P. A.
Basilica of St. Mary
Minneapolis, Minnesota

Lassie Misunderstood

IN the June issue of THE PRIEST there was a rejoinder article to one that I had published in the March edition of this publication. My article was called "The Birds and the Bees." I attempted to show mainly through examples that there was a danger of some of us treating imprudently Commandments 6 and 9 in our sermons and talks.

The fact that the Missionary Father who wrote the rejoinder article appeared to have missed the implication of my story concerning Lassie, has led me to conclude that either indignation got the best of good judgment, or else Father lacks a sense of humor. In any event, should there be further clarification really necessary I

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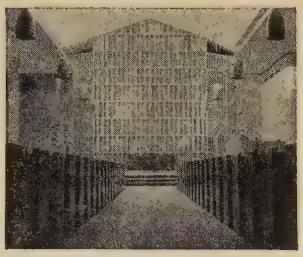

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would be very glad to make it. Otherwise I would respectfully suggest that Missionary Father analyze my article a little more closely.

Sincerely in Christ,
Joseph H. O'Neill
St. Joseph's Church
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Those Non-Contributing Assistants

GREETINGS and best wishes! We too appreciate the news, information and humor in THE PRIEST, especially the humor in the letter from P.H., Washington. This is an open confession. We are the four non-contributing assistants. But first, while P.H. is shaking the hand of the conscripting pastor, we wish to extend our fondest sympathy to the four conscripted assistants.

You know, we too are baffled; not by the fact that priests in general and assistants in particular do not contribute to the support of their parish, but by the fact that there are still a few pastors who believe the parish is paying its assistants for the work they do. As we consider the work that each of us accomplished during the year and compare that work to something similar in the business world about us, we come to one conclusion: If assistants were being paid for the work they do in a parish, we would be the most underpaid men in the country.

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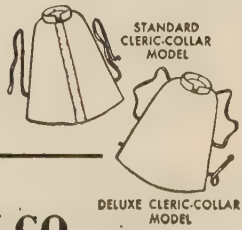

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ary is not payment for work done, but merely a just amount the Bishop deems sufficient to make a living on. Why any assistant should be expected to give any part of this salary back to the parish is beyond our understanding. Besides we feel we can and actually do offer much more to the people of our parish than some insignificant weekly contribution. So we would like to shake the hand of non-contributing assistants which I am sure will take a much longer time than it takes P.H. to shake the hand of conscripting pastors.

Fraternally in Our Lord,
Non-contributing Assistants
Washington

Dr. Muncie's Ear Treatments

IN regard to ear treatments by Dr. Muncie of New York, may I suggest that a prospective patient be prepared for extensive post-operative treatments. Many cases are stubborn and may require treatment at the rate of one week a month for as much as a year. I benefited from Dr. Muncie's help, but it is only fair to him to note that many problems are stubborn and cannot be cleared up in a short time.

In my own case, I had immediate relief from Meniere's disease but only a slow improvement in hearing. The cumulative results of the latter are satisfactory, but the change from month to month is rather slight.

John F. Cronin, S.S.
Washington, D.C.

'Today's Anglican Crisis'

I READ with interest "Today's Anglican Crisis." Might I point out that Father Santos would have been more precise — and in this particular matter he ought to have been — in applying the term "papalist" rather than "papist" to the Reunion Group.

It might interest your readers to learn that Pastor Anglicanus has been since his conversion a seminarian at the Beda College in Rome. He expects to receive subdiaconate at the end of Octo-

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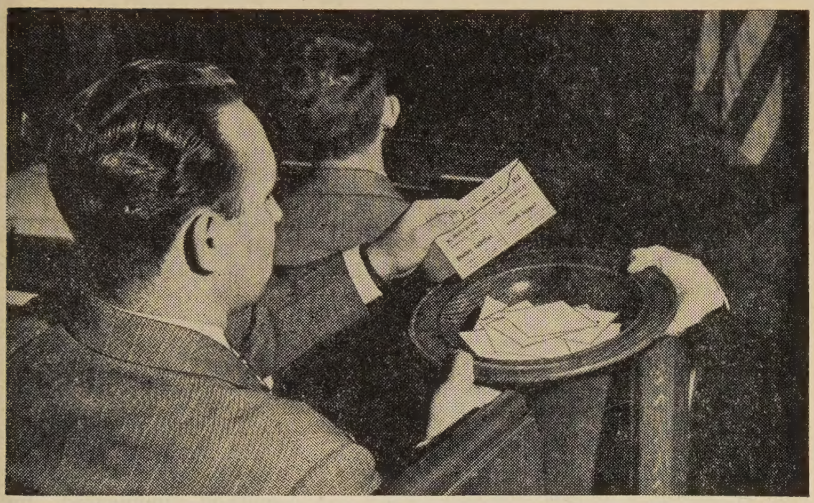

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Correspondence

ber. He is deserving of our priestly suffrages, I would like to add.

Paul R. Rust, O.M.I.
Holy Angels Rectory
Buffalo 1, N.Y.

Our August Cover

YOUR fine magazine would be finer still if it would avoid giving bad example!

Specifically, in the cover picture for August the priest celebrating Mass has his hands high and wide of the correct position.

If I am correctly instructed, the hands should never be higher or wider than the shoulders.

Fraternally in Our Lord,

Paul Thomas
Acosta, Pa.

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• • • FOLLOWING the hallowed method inculcated by our homiletics professor of the old German school, let's set forth our points:

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